



THE
BAPTISM

OF

ADULT BELIEVERS only,
Asserted and Vindicated, &c.





B A P I S M

O F

A D U L T B E L I E V E R S
A s s e r t e d a n d V i n d i c a t e d ,
C c .



T H E
B A P T I S M
O F

ADULT BELIEVERS only,
Asserted and Vindicated;

And that of I N F A N T S Disproved.

In which is shewn, That the People called
ANABAPTISTS are of an Apostolick Original,
and not a new upstart Sect; and that there have
been in every Age, from Christ and the Apostles
time, more or less, a People professing Believers
Baptism, and rejecting that of Infants.

With a POSTSCRIPT, containing some Re-
flections on Mr. Stokes's *Compassionate Plea for Infants*:
and an APPENDIX, containing a Discourse on
Acts 2. 47.

By THOMAS DAVYE. 



L O N D O N:

Printed by JOHN DARBY in *Bartholamew-Close.*
M. DCC. XIX.

BAPTISM

THE

OF

Adult Believers only,
Asserted and Vindicated;

And that of Infants is Disproved.

In which is the People called
Apostolical Original;
and not a new one;
and that there have
been in every Age, from Christ and the Apostles
times, more or less, a People professing Believers
Baptism, and rejecting that of Infants.



With a POSTSCRIPT, containing some Re-
solutions on Mr. Baker's Complaints for Infants;
and an APPENDIX, containing a Translation of
the 2d. Ch.

By THOMAS DAVY.

L O N D O N.

Printed by John Davy in Westminster-Street.
M DCC. XIX.



THE
P R E F A C E
TO THE
R E A D E R.

THE Controversy under Consideration in the following Sheets, has been so fully and nicely canvass'd, that we are come to our *Ne plus ultra*, in matter of Argument; and all that can be said, is but the same over and over again in Substance. And if any one should now ask me, why is all this pains taken, since there are so many Books of this Subject extant in the World, alledging that this is but *actum agere*, to do what has been so often better and unanswerably done over and over already; my Answer

swer is at hand, 'Tis to endeavour to enlighten and instruct my Readers, who have not duly considered the Scripture, and accordingly either know nothing of this matter, or are under great Mistakes about it; and being under Clouds and strong Prejudices, take the Anabaptists, as they are called, for a Company of poor ignorant illiterate Creatures, as if they had nothing to say for themselves, and whose Practice is by the Vulgar, and by many who ought to know and understand better, represented as a strange, unheard of, and ridiculous thing, and made a matter of Scorn and Derision: when in reality the Persons whom they despise, have the fullest and clearest Proof that can be on their side for their Practice, from the pure unerring Rule of their Faith, the Holy Word of God.

This being chiefly designed for the Instruction of the Unlearned; the Quotations are only in English. I am not conscious to my self that I have wrong'd or abus'd any of the Authors cited, or done any thing to alter or obscure their true Sense and Meaning, but have faithfully related the Substance of what they say, and promise to be answerable and accountable for it; tho at the same time I expect that every candid Reader

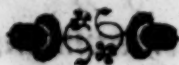
Reader will pass over any trivial Mistake, which may easily happen in a matter of this nature.

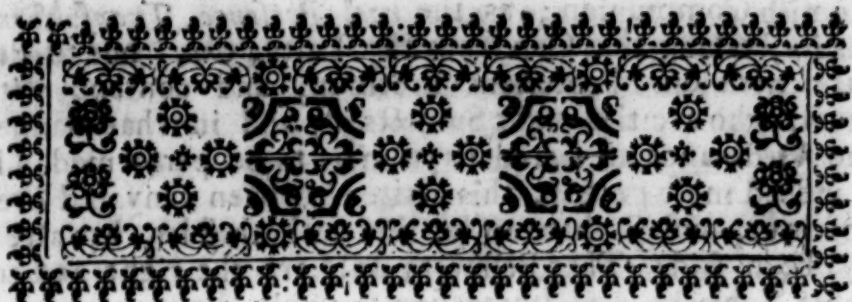
I have taken some more than ordinary Pains to make what I contend for, evidently appear from the Pens of the Pedobaptists themselves; which I conclude is very convincing, and a good way of arguing, and less liable to Exception. I have not been very large upon the Texts usually brought in defence of Infants Baptism; enough is to be seen by any Persons who are minded to search and look for Satisfaction. Yet what is here said, I believe is pertinent and full to the purpose, and sufficient to prove what we contend for. I have been the larger on the fourth, fifth, and sixth Chapters, therein chiefly to make it out, that the Antipedobaptists are not a People of so late an Original as is pretended, and to remove that grand and vain Objection, That they are but of Yesterday; when 'tis as clear as the Sun, they have been a People in all Ages, even successively down from the Apostles to this very Day, and so doubtless will be to the end of the World. God has not, nor will suffer his Truth to be lost, tho it find cold Entertainment in the Eyes of most of the Great Men of this World. The Reader must not expect any thing of Oratory or Eloquence
in

in the following Discourse; the Author being not acquainted with Rhetorical Flourishes: his Aim is not to please the Ear, but inform the Judgment, and set the Truth in a clear Light, answering the Arguments of our mistaken Brethren in plain English words. If the Weakness of this Performance shall stir up any abler Pen to do something better on this Subject, I shall be glad. And if any thing herein shall conduce to the opening the Eyes of any humble Enquirer into the Truth in this particular, and God's own People may be thereby more establish'd in the Belief of his Holy Ordinance, and keep it pure as it was delivered to us by Christ himself: In a word, if any Advantage come thereby to the Church of God, or any Good to the Souls of Men; it is as much as is desired, and will be a sufficient Recompence for the Pains of the Author, who is desirous of nothing more than to be a Promoter of Truth and the Salvation of Souls.

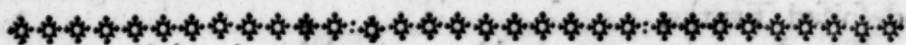
Leicester, Sept. 29.

1718.





*The BAPTISM of ADULT
BELIEVERS only, asserted
and vindicated, &c.*



C H A P. I.

The Introduction. The Argument for Infants Baptism from the Covenant of Circumcision, Gen. 17. examined. The Argument for Infants Baptism from the Commission of Christ, Mat. 28. 19. examined; shewing 'tis as much against Infants Baptism, as can be desired. The Text, Acts 2. 39. examined, shewing it makes nothing for Infants Baptism.

ALT HOUGH it is an indubitable Truth, and most plainly delivered in the Holy Scriptures, That the Lord Jesus Christ, our great King and Lawgiver, hath instituted two Sacraments to be continued and punctually observed in his Church, as long as she remains militant upon Earth, to the end of the World: yet whether they are to be still celebrated at all, and who are the right Subjects, and what is the right manner of performing those Holy Institutions, has been the Subject of often and long Debate and Controversy among Christians. In the ensuing Discourse,

B

we

we are not concern'd to speak of the Errors introduced and crept into the Supper of the Lord, by those of the Romish Communion; as the *real Presence*, *Transubstantiation*, taking the Cup from the Laity, &c. but to debate with our Protestant Brethren, and contend with them, who are the right Subjects of, and in what manner the Ordinance of sacred Baptism is to be performed. It is indeed most certain, this matter has been canvass'd over and over, and all that can be said on both sides, has already been said. That Believers only are the right and capable Subjects, and Immersion the only right manner of performing the Ordinance of Baptism, we believe and are satisfied, from what is most plainly delivered in Holy Scripture. To us these are Truths as conspicuous and bright as the Sun in its Meridian in a clear Day. It is, I conceive, Prejudice on one hand, but principally Interest and Greatness on the other, which make so many Learned, Wise, and Good Men amongst us in our Christian Nation, shut their Eyes against the clear Light shining in their Understandings, and prevent them from embracing these despised Truths.

The Lord has not darkly and obscurely deliver'd his Ordinances to us in Holy Scripture, especially the two great New Testament Institutions, Baptism, and the Lord's Supper; they are written as plain as with a Sun-Beam. This brings to my Mind a Passage of the late Reverend and Judicious * Dr. Tillotson to this effect: "God has not (says he) made any thing necessary to be believed, in order to Salvation, or to be practis'd by Christians, which he has not made sufficiently plain, to the Capacity of the Unlearned, as well as Learned." The Pedobaptists indeed in general contemptuously look down upon the poor despicable *Anabaptists*, as a most ignorant and unlearned People, and such as wrest the Scripture to their own Destruction: but the Anabaptists, notwithstanding their Ignorance, know very well, that several Texts, Words and Phrases in Holy Scripture have been turn'd from their proper, genuine, and true Sense and Meaning, and violently wrested, pressed, and squeezed in this Matter under Consideration, purely to support an Opinion, which our Antagonists are not willing to part with.

* *Sermon on the Divinity of Christ*, p. 131.

It is objected against us by some of our Protestant Brethren, That we are a People who place the Sum and Substance of our Religion in the performance of this Ordinance; and that 'tis, as it were, the only Subject and Business of our Discourses. To this Objection we answer, That it is utterly false and untrue; Sanctity in our Lives, and the maintaining all fundamental Doctrines of the Christian Religion, is our business and endeavour, as well as to defend the Truth in this particular. All those who are frequently conversant at the places of our publick Worship, may see and know, we make it our main Business, and the Subject of our Discourses are, principally to open and explain the Nature of Regeneration, and the New-Creature Work; to shew Sinners the absolute necessity thereof to Salvation, what it is, and wherein it consists; the Nature, Excellency and Necessity of true and saving Faith, and other Graces of the Spirit flowing from Faith; to exalt and lift up Christ in the World, and open the Nature, Use, Ends and Effects of his most glorious mediatorial Offices; the Necessity, Ends and Advantages of his Death; the Nature, Fulness and Freeness of the Covenant of Grace, and of the Privileges, Blessings and Mercies comprized in it: to endeavour, in a word, that People may experience and feel Communion and Fellowship with God, and taste the Internals, as well as perform the Externals of Religion.

I would earnestly entreat those Persons who oppose us in the Affair of Baptism, or who are desirous to enquire into it, without Prejudice, to read the ensuing Papers; and as they have opportunity, and can procure, to weigh and consider the Writings on this Subject by those of our Profession, (as we on the contrary have consider'd theirs) as *Tombs, Du Veil, Delaune, Grantham, Danvers, Keach, Stennet, Gale, &c.* And tho Men of Prejudice and precipitant Passion may call them ignorant Scriblers; yet Men of Judgment, and of sedate and unbiass'd Minds must acknowledge, and find their Writings as full of Learning, Sense, Argument and Judgment, as (with due deference to their Persons be it spoken) any of those who have contended with them; even *Dr. Stillingfleet, Dr. Hammond, Mr. Marshall, Mr. Baxter, Mr. Wills, Hewardine, Walker, Ruffen, Wall,* or others.

And whereas our Learned Adversaries say, and labour to instil it into the Minds of the Vulgar, That the Anabaptists,

baptists, as they call us, are but of yesterday, a new upstart Sect, no older than the *German* Rebellion, and whose Doctrine and Principle of Religion in this matter, was not known in the World, until the time of the Reformation; therefore one Reason of my making and compiling this Treatise, was (which I presume is effectually done) to demonstrate to the World that Assertion to be a great mistake: and that if any put the question, Where was your Church, your People or Sect, before the Reformation? (as the Romanists in general object against the Protestants) the Answer is ready, and at hand, That the Ordinance, now the Subject upon Debate, was perform'd as we do it, by Christ and his Apostles, the Primitive Christians, and in all Ages more or less since the Times of the Apostles.

And tho Time has worn out, and devour'd many antient Monuments of Antiquity, and the Truth and Certainty of Things as to the state of the Church, even for nine or ten hundred Years after Christ, is not without difficulty to be obtain'd, nor with much certainty to be relied on: yet there are such pieces of Antiquity left, which give us such Light, if we may give any Credit to Ecclesiastical History, that these two Things will most plainly and evidently appear:

1. That since the very first Defection and Declension of the Roman Church from the pure Apostolick Doctrines and Truths of the Gospel, there has been a People separate from her in all Ages, denying and opposing her Errors; as Prayers for the Dead, Invocation of Saints, Image-worship, Chrism, the Corporal Presence, &c. from time to time, as such Errors have been introduced and maintained by her.

2. That notwithstanding there may have been Errors among those Dissenters, there were a People among those Dissenters, which in all Ages did oppose the Baptism of Infants, ever since St. *Cyprian* and *Augustin* urged it upon the Church; and who likewise opposed the other Errors which accompany'd Infants Baptism, and were introduced with it; such as Infants Communion, Sureties, Confirmation, Exorcism, Unction, with many others. For I cannot but believe one main part of the Controversy between the *Novatians*, *Donatists*, and *Pelagians* on the one side, and St. *Cyprian*, and *Augustin*, and their Followers on the other, were concerning Infants Baptism. As

to the sacred and inspired Writings of the New Testament, we find not in them the least Footsteps of any such Practice as Pedobaptism: for the Qualifications previous and required of the Subjects of Baptism mentioned therein, are such as no Infant is capable of. It follows therefore, by unavoidable Consequence, that the Scriptures prove the Negative, as far as a Negative can be proved; namely, that Believers only, and not Infants, are the capable Subjects thereof.

Again, That Pedobaptism is a human Invention, and without divine Authority, appears in part from the diversity of Mens fixing the Grounds and Foundation thereof, not knowing where to fix it. Some wholly fix upon the Authority and Tradition of the Church, as those of the Romish Communion. Some are for baptizing the Infants of all Persons, both Pagans and Christians; and therefore *Cyprian* and *Augustin* baptized all Infants brought to them without Distinction, because the Grace of God, they said, was to be denied to none: and the Church of *England* generally acknowledges, That if the Infant of a Pagan is brought to them, and offered to Baptism by their Sureties, who profess Faith, such ought to be baptized. But our Protestant dissenting Brethren will only admit the Infants of Christian Parents to Baptism, and so deny this imputative Faith. Some again say, they may be baptiz'd upon their own Faith; affirming they have actual Faith, and would make Infants Believers; and so say some of the Church of *England*. Some again, and that rightly, deny they have actual Faith, and reject that Position, as *Dr. Jeremy Taylor* in the following words: "They that say Infants have Faith, care not how much they say, nor how little they prove. This is what some again dare not positively affirm, and therefore they find out new and unheard of Devices and Contrivances, no where to be supported by Scripture, and very hard to be proved, viz. That they have habitual and seminal Faith: but these nice and new Distinctions are to me an Evidence, the Cause they defend wants a solid Foundation; and those Distinctions are fitter for such Schoolmen as *Thomas Aquinas*, than Divines of the Christian Church." Some again would derive it from the *Jewish* Lotions, or rather Baptism of Proselytes. Others again deny that, and confess there was not any such Baptism in use among the *Jews*, as we may presently con-

sider. And therefore it naturally follows, That from such Contradictions, and contrary Principles, Men run into strange Meanders and Labyrinths of Error, and know not where to fix the Foundation, nor upon what to build the Doctrine of Infants Baptism; it being no where to be found in Scripture. But since the Scripture is appeal'd to in behalf of this Practice, consider whether the Passages usually brought for its defence, afford any thing like an Argument or Proof. And we need not be long upon them, enough having been so often said, as may be seen by any who have but a mind to look into our Authors; my chief design being to show, that the Anabaptists, as they are called, are not a new or upstart Sect: for certainly their Doctrine and Practice in this particular is truly Primitive, and Apostolical; and could our Adversaries have proved the same of theirs, the Dispute would have ended long ago.

As to the Ordinances of Baptism, and the Lord's Supper, whether they are at all to be celebrated in the Church of God, I mean in the external Elements of Water, Bread and Wine; I shall only say against those that deny it, That undoubtedly they are of divine Institution; which appears from *Mat* 27. 28. and *1 Cor.* 11. 28. and several other places. And they were practised by Jesus Christ and his Apostles. It appears by the words of the Institutions, that they are made perpetual. And since they were practised by Christ and his Apostles, by our Adversaries own Confession; until they can prove, by what Authority these Laws were abrogated and repealed, and that they were so, some time after their Establishment, even by that same Authority which made and enacted them; we shall conclude they are perpetual Statutes, and to be observed by the Christian Church, while she remains upon Earth, unto the Consummation of the World.

Before I come to answer the Arguments usually brought for Infants Baptism, it may be necessary to say something to prove that Believers are the only proper and capable Subjects of Baptism, and that Infants are not such. This is evident from the following Particulars, *viz.*

1st, From the Commission of Jesus Christ, *Mat.* 28. 19. Which Scripture expressly sheweth us, that teaching or making Disciples must precede Baptism, and such a teaching as includes a Knowledge of Jesus Christ, and a Belief

of the Doctrines of the Gospel. And after Persons are so taught, and competently instructed at least in the Rudiments or first Principles of Christianity, then they are to be baptized, and made Members of his Church; and in that Christian School are after to be taught to observe all other Things which Jesus Christ their Master has commanded them to do; and they are to make, with a Profession of their Faith, an humble Acknowledgment or Confession of their Sins, as is evident from *Mat.* 3. 6. *Mark* 1. 4. And in *Heb.* 6. 1, 2. are intimated Repentance from dead Works, and Faith towards God; both being mentioned before Baptism, &c. To the same effect is *Acts* 16. 30, 31. And to shew that the Things here spoken of, are the Ends of this Institution of God, and are appointed for such Purposes as Infants cannot answer, and of which only the Adult are capable; see *Acts* 2. 37, 38. and 8. 35, 36, 37, 38, 39. *Rom.* 6. 3, 4, 5. But this leads me to observe,

2dly, That the Ends of the Ordinance are such as plainly evidence Believers only are the Subjects thereof, and not Infants. "A Sacrament, as the Church of *England* expresses it, "is an outward visible Sign of an inward and spiritual Grace given unto us, ordained by Christ himself, "as a Means whereby we receive the same, and a Pledge "to assure us thereof." A Sacrament is an external Sign, Symbol, or Figure, of a spiritual Grace, shewed and exhibited to us therein and thereby, and which preaches to our Eyes, what the Word or Gospel does to our Ears, and the Holy Spirit does to our Hearts and Souls. And therefore as by the Ordinance of the Lord's-Supper, Christ's Death and Passion, and Remission of Sins are preach'd to us; so here in Baptism, Pardon and Remission of Sin, our Sanctification, Death to Sin, Spiritual Resurrection, and Christ's Death and Resurrection, are all set forth, and lively as in a Glass represented to a Believer; of which Infants are not capable: therefore, Judgment, Sense, Understanding and Grace are requisite in the due Recipients of both these Holy Institutions.

3dly, One End of this Ordinance, is to testify our entrance into Covenant with God, and God with us: we hereby avouch the Lord to be our God, and we profess to be his People. It may be called a Sign and Token thereof, whereby is sealed to us the Remission of our Sins; but yet only so, as we really repent of them, and are sorry

for them, and forsake them ; and not otherwise. And so it's the *Baptism of Repentance, for the Remission of Sins*. But it cannot be such a Sign or Pledge to an Infant, who has no Reason, Sense or Understanding, nor is capable of the Graces of Faith and Repentance. Neither did Circumcision seal the Remission of Sin to any Infant, under the Dispensation of the Law ; nor was it the Seal of the Covenant of Grace to Infants. If any one affirm it, I desire him to bring me Proof of it, if he can, out of the Bible. But of this more hereafter.

4thly, Further, by this Ordinance we have an orderly Admission into the visible Church of *Jesus Christ*. It's not unfitly called a Door or Inlet thereinto, whereby we are admitted into all the Privileges of the House of God, as Children of his Family. As Husbands and Wives are married by some Ceremony, and as Citizens are usually made Members of a City or Corporation, and invested with all the Rights and Privileges thereof, by some Oath, Word, and external Ceremony ; so we by this Ordinance are joined to his Church, and become Members of this spiritual Corporation, and invested into all the Rights and Privileges thereof ; as is apparent from *Acts 2. 41, 42*. We hereby, as Christian Soldiers, list our selves under the great Captain of our Salvation ; and hereby promise to fight under his Banner, against the World, the Flesh, and the Devil, all the Days of our Lives. These, and others which might be named, are the Ends and Purposes for which Christ has ordained this Ordinance for us : all which fully shews, that Believers only are the Subjects thereof, and Infants cannot understand any thing of these Things.

5thly, That Infants are not the Subjects of Baptism, nor ever were so intended by Christ and his Apostles, is plain, if we consider the total silence of the Scriptures about any such matter. If it had been the mind of Christ, or was practised by his Apostles, we should undoubtedly have had some Precept, Example, or Intimation thereof ; of which there's not a Syllable : which strongly evinces it's not from Heaven, but of Men : and the Qualifications necessarily required of the Recipients thereof, all over the New Testament, shew that it belongs not at all to Infants, but Believers only. And further,

6thly, We may observe the Errors, Mistakes, and Inconveniences which have arisen from, and are justly owing to the Practice of Infants Baptism ; which naturally attend upon

upon it, and are the Concomitants of it. Hereby the holy Ends and Designs of God before-mentioned, in instituting the Ordinances, are all as much as in us lies frustrated, made void and of none effect; and are not, nor can be set forth or attain'd when applied to Infants, without Understanding. And hereby the Command of Christ and his Commission to baptize, *Mat.* 28. 19. and the Order thereof, is wholly inverted, alter'd and changed; which positively and expressly requires Teaching and Faith before Baptism. For, on the contrary, Infants are first baptized, and then taught: which is a manifest and apparent beginning at the wrong end; a preposterous making of a Superstructure without or before laying a Foundation. And hereby the Subject and Manner of the Ordinance are wholly laid aside, an Infant for a Believer, Dipping changed into Sprinkling; and the whole Sacrament made a Nullity: at best there is only a shadow and an appearance of the Thing, substituted in the room of the Thing it self. And again, the Baptism of Infants has been the Cause and Spring of several Errors and Mistakes in Doctrine: as that it takes away original Sin, when neither that nor Circumcision was instituted for any such End. By this, People are taught, that Infants are regenerated, and Grace is wrought in them thereby; when the Scriptures almost every where shew, that Regeneration, and a New-Creature Work, cannot be in Subjects incapable of Faith and Repentance, which are essential to it. An *Opus operatum* of the Romish Church is set up, *viz.* That Sacraments confer Grace merely by the Work done. By this Practice of Infants Baptism, People are likewise taught and made to believe, their Children are thereby made Disciples, and in the Covenant of Grace, and federally holy, and that there's no sound Hope of Salvation for them without it. All which are mere Fancy, and have no Foundation from the Scriptures. By this way, the World and the Church are wholly mixt and confounded together; contrary to the * Scriptures, and the Definition of a Church by all Protestants. The Scriptures almost every where say, it's a People called out of, and separated

* Gal. 3. 26, 27, 28. Acts 2. 41, 42, to 48. 1 Cor. 11. 23, to 29. Eph. 2. 19, 20, 21. 1 Cor. 5. 11. 12, 13. 2 Cor. 6. 17. 1 Joh. 3. 1.

from the World, from the profane Herd of Sinners, a People distinct from it. By this Practice also many human Inventions have been invented and introduced into the Ordinances; as Sureties, Sprinkling, signing with the Cross, Chrism, Exorcism, Insufflation, Unction, &c. only indeed the three first are retain'd in the Church of England, (*viz.* Sprinkling, Sureties, and Crossing) none of all which we read of in the Book of God, or Primitive Antiquity for the first 300 Years at least after Christ. By which we may see that Believers Baptism only, is that of Christ's appointment; and that of Infants with its Appurtenances, are Mens Devices and Inventions only.

As to the Argument for Infants Baptism drawn from Circumcision, we say,

1st, That this Argument was not insisted on, nor for ought I find, thought of by those call'd * antient Fathers, and the first Inventors of Infants Baptism, and who so vehemently urged it, *viz.* St. Cyprian and Augustin. But they argued that Infants having original Sin, they needed Baptism to wash it away, and that without it, they must inevitably perish and be damned; and so all Infants were in those days baptized without any difference, if brought to them: because according to their Hypothesis, and the Rule they went by, That all were tainted with, or involved into original Sin; the Grace of God was to be denied to none.

2^{dly}, The Pedobaptists argue, but with what Reason we cannot see, That the Infants of Believers are in the Covenant of Grace, therefore they must be baptized; and again they assert, that they are out of the Church, and out of the Covenant, and must be brought into the Church and into the Covenant by Baptism; as Mr. Ruffen and others, over and over. Which Assertions are strange Contradictions: for how can they be in and out at the same time? One while they are in the Covenant; and

* Vid. Augustin's Epistle to Auxilius, Ep. 75. *The Child of a Person excommunicated for odious Crimes, cannot with Reason be denied the relief of the Laver of Regeneration.*—Mr. Wall's Hist. p. 381. 2d Edit.

[Augustin speaks there of a Strumpet's Child, or a Child born of the Enemies of Christ, *viz.* of Heathens, found in the Streets, and baptiz'd, as a common Instance.]

they must be sealed by Baptism; and at another time, they must be brought into the Covenant of the Church by Baptism, and so sealed, or else they must be deprived, or at least in great danger of Damnation, in our Brethrens account.

But it is to be considered that the Pedobaptists strain and press that Text, *Gen. 17. 7, 9, 10.* and make it a Covenant of Grace strictly taken, and Circumcision the Seal thereof. Indeed it was a *Seal of the Righteousness of Faith* to Abraham himself, because he had a saving justifying Faith; but whether it was so to *Esau, Ishmael*, and many other *Jews* and *Profelytes*, is not, nor has been yet substantially proved by the Pedobaptists; for the Negative appears to be true. It could not be a Seal of the Righteousness of Faith, to those that had no Faith in the promised *Messiah*, and did not receive him as their Lord and Redeemer. Moreover, we cannot assent to the Pedobaptists, who make that Covenant, the Covenant of Grace strictly taken, and Circumcision the Seal thereof: For thereby they exclude all the Male Infants dying before eight Days, and all Females in general from an Interest therein. And moreover they thereby exclude righteous *Lot, Heber, Shem*, and divers of the Holy Patriarchs, (God's own People then, who had no Interest in the Covenant of Circumcision, nor were sealed by it) from the Covenant of Grace.

Again, we conclude, our Protestant dissenting Brethren greatly err, in drawing Infants Baptism from this place, because it's to be observ'd, that *Ishmael* had a Right by divine Ordination and Appointment to Circumcision, as *Abraham's* natural Seed; but yet he had not thereby, by these our Brethrens Argument, any Right to the Blessing of the temporal Inheritance of the Land of *Canaan*; nor, according to their arguing, a Right to the spiritual Blessing of the Covenant of Grace, and the celestial Inheritance neither, as he was an Unbeliever, altho he was circumcised: and how they can get over this Dilemma, I leave them to consider.

We conclude therefore 'tis an indisputable Truth, that many were in the Covenant of Grace, even after the Institution of Circumcision in *Abraham, Gen. 17.* tho they were not circumcised, as *Lot* and several others; and *Ishmael* and *Esau* were circumcised, and yet had no Inheritance in the Land of *Canaan* promis'd to *Abraham*.
It

It does not therefore follow, that tho Men are in the Covenant of Grace, they must necessarily be sealed, I mean by external Ordinances, unless we have God's own appointment for it; from whence it appears, it was not properly, and only, Covenant-Interest that was the Rule and Ground of Circumcision then, but the express Revelation of the positive Law of God. And besides, when we speak of the Seals of the Covenant of Grace; tho Baptism and the Lord's Supper may in some (kind of) Sense be called Seals of the Covenant, yet they are and can be such, to repenting believing Christians only: they are not Seals thereof to any graceless unbelieving Recipient. And we may as well omit calling the external Elements of the Sacrament Seals of the Covenant. They are indeed Signs, Adumbrations, yea Pledges thereof to us; yet nothing can be properly the Seal of the Covenant, but the Blood of the great Testator: but we know in Scripture Phrase, the Sign is often put for the thing signified thereby. The Blood of Christ, is *the Blood of the Covenant*. And where this is apply'd, as it may be, and undoubtedly is, both to Infants and Adult Believers, tho not baptized, such are in the Covenant of Grace, and shall be eternally saved, without any external Ordinance, such as Baptism or the Lord's Supper; especially Infants, to whom we read not that God has appointed them. I mention this, not to diminish or lessen those great Institutions; but to shew, That under the *Mosaick* Dispensation, Circumcision was not then, nor is Baptism or the Lord's Supper now, strictly taken, Seals of the Covenant of Grace, whatever Notions Men may have in this matter. The Covenant then of Circumcision, was of a mixt nature, and mainly Temporal Blessings were comprized in it, and promis'd to *Abraham*; and he had a true justifying Faith, and was in the Covenant of Grace, long before God spake a word of Circumcision to him; as is clear from *Gen. 12.* The Blessings God promised to *Abraham* in the Covenant of Circumcision, *Gen. 17.* was, That the *Messiah* should come out of his Loins, that he would give him and his Seed an Inheritance in the Land of *Canaan*: *i. e.* Conditionally, if they walked in *Abraham's* steps; for we see how many failed by their Infidelity and Disobedience in the Wilderness, *Numb. 14. Heb. 3.* That his Seed should be multiplied as the Stars of Heaven, &c. These were promised and performed, as to his

his natural Seed. Spiritual Mercies were also comprized : But the spiritual Blessings of the Covenant, or the Covenant of Grace, were not promised to the natural, but to the spiritual Seed of *Abraham*, *i. e.* to those who had *Abraham's* Faith, and *Abraham's* Obedience : Which is clear from abundance of Scriptures, as *Gal. 3. 16, 29. Rom. 4.* at large. And so *Ishmael*, tho circumcised, yet not believing, could have no Interest in the Covenant of Grace.

And further, That Circumcision was not ordained for any such end or purpose, as to take away original Sin, is clear : For if it was, what then became of Infants not at all circumcised, under eight Days old, or of all the Female Infants, and uncircumcised Infants when the Ordinance was dispensed with, in their forty Years Travel in the Wilderness? Did they die and perish eternally under the Guilt of original Pollution? And were they excluded from the Covenant of Grace? God forbid.

3. Again, it's to be considered that it cannot be an external Washing with Water can purge away this inward and innate Defilement; nor can the Baptismal Water bring the Application of the Blood of *Christ* to do it away, when and where there's not a Word of Command or Intimation that God has so ordained it, as 'tis plain in the Case of Infants he has not. And tho we assert against the *Pelagians*, that original Defilement is over the whole Lump of Mankind, and the whole human Nature is contaminated, as the Scriptures mention, *Psal. 51. 5. Job 14. 4. Rom. 5. 12. A Clean Thing cannot come from an Unclean*; pure Integrity of Nature cannot proceed from lapsed *Adam*: yet we conclude that original Corruption and Stains cannot be done away by external Washing with Water. Nor has Almighty God told us in his Word, either in the Old or New Testament, that any external Rite or Ordinance can do it away. And as for actual Sins, external Washing cannot purge those away neither : The Sacramental Elements are but Figures of the great Sacrifice of that Blood which only takes away Sin. So it was under the Law; and so it is now under the Gospel. We conclude therefore, that Infants dying are saved without Baptism; the Blood of *Jesus Christ* is applied to them, both as to the sanctification of corrupt Nature, and the washing away the Guilt of original Sin, *Matt. 19. 14. Rom. 5. 17, 18, 18.*

I will add the Suffrage of a learned * *Pedo-Baptist*, who asserts the same. His Words are thus: ' *A Defence of the Salvation of Infants dying before Baptism, against the Popish Assertion to the contrary.* For this ground being certain, [No unclean Thing shall enter into the Kingdom of Heaven,] it follows by the Law of Contraries, That whatsoever is clean may enter therein. But Infants, such as are elect, may be clean and holy before their Baptism; as is manifest, whether we respect the Guilt of Sin, or the Corruption of it. They are clean from the Guilt of Sin by the Death of *Christ*, which God hath accepted to their perfect Justification long before they were born. They are likewise made clean, in part, from the Corruption of original Sin by the Infusion of habitual Sanctity into their Souls: For being justify'd by *Christ* from the Guilt and Punishment of Sin, what should hinder why they may not be sanctified by the Holy Ghost, in part, while they live, and perfectly upon the severing of the Soul and Body, when original Corruption is in a moment done away, and the Soul invested in the Robes of Righteousness, fit for its Entrance into Happiness? Cannot this Work of Sanctification be wrought in them before Baptism? It may as well as after; seeing it is not Baptism, but the Spirit is the Cause thereof: Whose Work is free, and not so to be tied unto that Ordinance, as they of the *Romish* Synagogue would make us believe, but that he may sanctify the Elect sometime before, sometime after, and not always at the present Celebration of it. — 'Tis in vain to object, They have not actual Faith: We may as well say they want Repentance, seeing the Scriptures make both Graces necessary to Salvation. — It is inconceivable and inexplicable how Infants should have actual Faith, since they are not able to exercise one Faculty of their reasonable Soul. The Case is extraordinary: And as God hath, before they were, pardoned them of their original Sin by the Blood of *Christ*; so can he bestow Holiness and Happiness on them, without any actual Faith of theirs coming between, as an Instrument to receive both.'

* *Pemle's Discourse of the Nature of Grace and Faith*, p. 36, 37.

Thus we see this great Divine in no wise ties the Salvation of Infants to the Baptismal Water; for indeed the Blood and Merits of Christ only secure their Salvation.

One would think it should be clear from that Scripture which is so full and express, *Matt. 3. ver. 7, to 11.* that there's no ground to hope for Grace, Pardon of Sin, or Eternal Life from any Birth-Privilege: It's not being the natural Seed of *Abraham*, or of any godly Parents, will avail us, or entitle us to the Love and Favour of God, or to Heaven and Eternal Life, or to any Church-Privilege, as Baptism, or any other Ordinance, without Repentance, Faith, and a New-Creature Work, walking in *Abraham's* Faith, and obeying God with faithful *Abraham*. Indeed, if we had any Proof from Scripture, or any Experience in the World, that faithful Men and Women, who are in the Covenant of Grace, beget always a holy and righteous Seed, and so they are on that account in Covenant with God, and Heirs of Heaven, I should contend no longer with my Brethren. But the contrary is most evident: They do not always do so: Grace is not planted in Nature's Garden. To say so, is contrary to the Scriptures and all Experience. Grace and Covenant-Mercys run not in a fleshly, but spiritual Line. And if any Man will affirm there is any real difference between the Child of a Pagan and a Christian, (or, which is all one, of a Believer and an Unbeliever) as to the State of eternal Happiness or Misery, dying in Infancy; he may bring me good Proof of it, if he can: Till then I crave leave to dissent from that uncharitable Opinion, which, I am satisfied, has no Scripture to support it. I find not in Scripture, or see by Instances in any Experience, that Covenant-Mercies are entailed or conferred upon any Believer and his Natural Off-spring. It would indeed be happy to some to have, and most sad to others to be deny'd, those Favours on that account. But let us adhere to what we are taught in God's Word, and let the rest alone.

And altho Infants were Church-Members under the Pedagogy of *Moses*, yet will not the Argument affect us, nor prove they must be so now also under the new Christian Institution, for the further following Reasons: Nor is their Salvation less sure and certain than if they were in the visible Church, unless it could be proved it was God's Will and Ordination it should be so.

1. God had a Church in the World from *Adam* to *Abraham*, which I hope none will deny, tho not in that Ceremonious Order and Form till then; and after in *Moses's* Time, which was upwards of 2000 Years. And there was a Covenant of Grace then establish'd, and on foot in *Jesus Christ*, the *Messiah* to come, which all those holy believing Fathers were in. And we read of no Infants Church-Members then, nor receiv'd into it by any external Sign or Rite.

2. It is concluded and granted, that under the Dispensation of *Moses* Infants were brought to the Ordinance of the Passover, at least as soon as they were capable to eat it, at four or five Years old, or under: And why they are not now brought to the Lord's Table upon the same Argument, let us have a good substantial Reason. If my Memory does not fail me, Bishop *Taylor* says, ' There can no Reason be given but they may, if the Church should think it necessary, and that they are capable of the one Ordinance as well as the other.'

3. It's to be considered, and we think the Argument or Reason has something of weight in it, and not easily refuted, viz. That the Church under the Oeconomy of *Moses* was typical, shadowy, figurative, and representative, and withal weak and imperfect; the Priesthood, Ordinances, Sacrifices, Offerings, and Ceremonies, all such: And therefore they were to continue but for a Time, till the *Messiah* should come, called *the Time of the Reformation*. Read the 7th and 8th Chapters of *Hebrews*. But they are all done away and vanish'd; and the Frame of that Church-State utterly taken down, changed, and abolished; and we are no more concerned now with it, or what was done therein then, than what was done in the Church before *Abraham* and *Moses*. The New-Testament Church is wholly of a new Frame and Constitution, a new Covenant, Sacraments, Priesthood, Sacrifice, and Ordinances. And therefore what they are, how to be administer'd, who to come to them, and what the Qualifications prerequisite, we are not to learn of *Moses* and *Aaron*, but fully and only to observe and take our Directions from Christ and his Apostles, who framed and constituted this New-Testament Gospel-Church: And if we find no Infants Members of it, we have no Authority, and 'tis dangerous to make them so. Neither is their Salvation less secur'd by their being out of the visible Church, than if they were in it,

or

or than Infants were before the Institution of Circumcision : For we say that under the old Dispensation, Circumcision did not bring them into God's Covenant of Grace, nor the want of it exclude them from it, or from eternal Salvation ; that would have been dismal indeed. But the negative is true, in that a great, or the greatest part of Infants were not concerned at all with that Ordinance. And moreover, to make Members of the visible Church always to be Members of *Jesus Christ*, and interested in him, and in the Covenant of Grace, is a Notion and Conceit that deceives and destroys, for ought I know, Multitudes of Souls : For *to be in Christ*, as *2 Cor. 5. 17. John 14. 1, 2, &c.* or in the Covenant of Grace, and to be in the visible Church, have a great Diversity in them, as much as Light and Darkness ; and are as distant, in the nature of the Thing, as East and West, Heaven and Earth, how short a Sight soever most Men have of this Matter. Nor can our dissenting Brethren stand to this, That all Infants, even of Believers, whom they baptize, are thereby brought into the Covenant of Grace, which they themselves say is sure and everlasting ; and they who are once in it, can never be so unhappy as to lose the Blessings of it : For how comes it to pass, if their Assertion be true, that by Baptism they are so made, that when they grow up, they are many of them as sinful and destitute of Grace, and to all appearance go out of the World so, as the rest of Mankind ? I profess I could never get over this Dilemma. But we, for our parts, conclude, That by the meritorious Death of *Jesus Christ* Infants dying are washed in the Laver of his Blood, interested in his Covenant of Grace, wrapp'd up in the pure Robes of his Righteousness, and so their Salvation is secured. And as to their visible Church-Membership, we have no Foot-step or Instance of it in the New Testament, nor does it signify any thing at all to them : For all Ordinances under this New-Testament Dispensation require Knowledge, Faith, Repentance, and the Grace of Regeneration in the Recipients ; and where these are wanting, there cannot be right Church-Membership, nor can they be in the Covenant of Grace, let Men pretend what they please. From what has been said therefore we may justly conclude, That tho Infants might be Church-Members by God's own Appointment then, and brought to Circumcision, yet 'tis no manner of Argument for their Church-Membership and Baptism now, without a new

Command; the Gospel-Church and Dispensation being wholly new, and the *Jewish* removed and done away.

4. As to those who argue from Parents who are Believers, and in Covenant, for their Childrens Right to Baptism, let me ask them seriously; Do they not baptize Multitudes of Children, whose * Parents, tho they live in a Christian Nation, and are Members of the national Church, yea, it may be of some dissenting Congregation, and would be numbered among Christians; yet are most profane, Lyars, Swearers, Drunkards, Adulterers, and have all the Marks of Men unregenerate upon them, altogether carnal, and in their old Adamical State, and not one jot better, if so good as the very Pagans themselves? Do they know any thing of real saving Faith or Conversion? Are they Partakers of the Divine Nature? Do they know what it is to be *born of the Spirit*? Or any thing of a new Creature-work? Do they bring forth any Fruits of precious Faith? Is not that Faith they pretend to absolutely dead, and without Works? Does the holy Spirit dwell in them? Or do they bring forth the Fruits thereof? Not at all. And yet these must, God knows, be numbered amongst believing Parents; and upon their account their Children must be in Covenant, and brought to Baptism. I would humbly desire our mistaken Brethren to yield up their Cause, or support it with better Arguments: For I should think it below Men of Wisdom, and endued with a Principle of Grace themselves, so weakly and childishly to insist upon such Arguments as these.

It is indeed true, That Circumcision was a *Seal of the Righteousness of Faith to Abraham*: And to him only, because he alone had the Honour to be called *the Father of the Faithful*; and so he stood in that paternal Relation to all his spiritual Seed; and it sealed to him his own personal Interest, as a Believer, in the Covenant of Grace. But that it did so to all his natural Seed, or their Infant Seed, or to his Servants bought with Money, who never had such Faith as he had in the Evangelical Promises, we cannot find any Proof from the Holy Word of God. Therefore we conclude, that whatsoever *Seal of the Righteousness of Faith*, or of the Gospel-Covenant, Circumcision was to

* Dr. Stillingfleet says upon this Ground, In many Cases, Men can come to no Resolution what Infants are to be baptized. Unreal. of Separat. part 3. §. 36.

Abraham himself, it could not be so (according to the Argument of our Protestant Dissenting Brethren) to all his natural or carnal Seed, and their Posterity afterwards: For if it had been such, viz. a Seal of the Covenant of Grace to them, then sure they had all been eternally saved. If the Covenant (*Gen. 17.*) of Circumcision had been the Covenant of Grace, and Circumcision the Seal of it to all the Subjects thereof, then, according to *St. Paul, Gal. 6. 15.* all would have been *new Creatures*, and in Christ: But the contrary is evident from the whole Current of the Scripture, which assures us that all the Circumcised were not such, particularly *Rom. 2. 25, ad finem*, and *Gal. 6. 15.*

There is an essential Difference between the Law, to which Circumcision belonged, as is clear from *Gal. 5. 2, 3.* and the Evangelical Promises, which were made to *Abraham* and his spiritual Seed thro Faith, as also appears from *Rom. 4. 11, 12, 13, 14. Gal. 3. 7, 8.* Therefore 'tis apparent that Circumcision did not seal the Blessing of the new Evangelical Covenant, or Covenant of Grace, to all *Abraham's* natural Seed; no, nor to his Servants bought with Money, nor their natural Seed; many of whom, I believe, our Brethren will grant were Unbelievers, and had neither *Abraham's* Faith, nor *Abraham's* Obedience, but were wholly Strangers to them. *Vide Gal. 3. 29. Rom. 9. 6, 7, 8.* For they are not Israel, which are of Israel; neither because they are the Seed of *Abraham*, are they all Children; but in *Isaac* shall thy Seed be called: That is, They which are the Children of the Flesh, these are not the Children of God; but the Children of the Promise are counted for the Seed. Therefore, it's very observable, the *Jews* were not in the Covenant, *Gen. 17.* of which Circumcision was a Sign or Token, and so Members of that national and carnal Church, (for so it was, comparatively, to the spiritual Evangelical Church under the Christian Dispensation) as the spiritual Seed of *Abraham*, or the Seed of Believers; but were so of that Church, and of that Covenant, as the natural Seed of *Abraham*, or Children of the *Jews*, whatever their Parents were, whether Believers or Unbelievers in the promised *Messiah*; as is plain from the foregoing Instances of *Esau* and *Ishmael*, the natural, but not the spiritual Seed of *Abraham* and *Isaac*, who were the Heirs of the Gospel-Covenant or Promise. And further it's observable, that Circumcision did not seal to the Servants bought with Money by *Abraham*, or to any of the Jewish Bond-Servants afterwards, any Right or Title of In-

heritance in the Land of *Canaan* with the natural *Jews*, who were circumcised, which was the great Blessing promised in the Covenant made with *Abraham*. Which clearly evinces that Covenant-Interest was not the only proper Ground of the Law of Circumcision, but the express Revelation of the Will of God, and his positive Command. And that Ordinance we find was to be administer'd to *Abraham's* natural Seed, and the *Jews* Servants bought with Money, and their natural Seed as such, without any respect had to their being Believers or Unbelievers. Moreover, 'tis plain, as I shall shew hereafter, that *Cyprian* and *Augustin*, and the first Asserters of Infant-Baptism, never baptized upon this Ground, the Faith of Parents or Covenant-Holiness, but to wash away original Sin in all Infants, whether of Pagans or Christians; and so they baptized them all, without exception, if brought to 'em. And further, That the Institution of Circumcision was not the Covenant of Grace, as to the Gift of the Remission of Sins and eternal Life, which are properly and peculiarly granted and conveyed in that Covenant, and were so to *Abraham* and his spiritual Seed throughout all Generations: That, I say, that Covenant was not this Gospel new Covenant of Grace, nor Circumcision the Seal of it; nor did an Interest in that Covenant, *Gen. 17.* give a Right to the Ordinance of Circumcision, but only the express Command of God, appears, because many were circumcised, and yet not Heirs of the temporal Inheritance of *Canaan*; and many had an Interest in the Covenant of Grace, who yet had no Right to the Institution of Circumcision. Therefore it's sufficiently evident, that an Interest in the Covenant of Grace did not give a Right to that Ordinance. Which will further appear, if we consider,

1. That certainly there were many holy and gracious Men at that time living, when the Covenant of Circumcision was made with *Abraham*, who were not included in that Covenant, nor had any Right to that Institution or Seal thereof, (as 'tis called) to wit, Circumcision; and yet undoubtedly were interested in the Covenant of Grace, and in no wise excluded from it, tho not circumcised: as *Shem*, of whom 'tis said particularly, *Gen. 9. 26.* the Lord was his God; and *Heber*, *Salah*, *Arphaxad*, *Lot*, *Melchisedec*, and others, and their Seed; none of these (I say) had any Right to Circumcision, because not of *Abraham's* Family. But that they were excluded the Covenant of Grace, I hope our *Pedo-Baptist* Brethren will not affirm.

2. The

2. The Female Infants were undoubtedly in the Covenant of Grace, and also the Males who died before the eighth Day, as without question many did: Yet none of these Female Infants, or the Males dying before the eighth Day, had any thing to do with the Ordinance of Circumcision, any more than the Infants of idolatrous Nations, who were not at all of the carnal Seed of *Abraham*. On the other hand, we find by divine Appointment that *Ishmael* and *Esau*, and all the Bondmen in *Abraham's* Family, were enjoined to be circumcised; and the Bond-Servants had as much Right by divine Ordination to be circumcised, as *Abraham's* natural Seed: But that all these were *Abraham's* spiritual Seed, and as such had a Right to all the Blessings of the Covenant of Grace, I suppose our Brethren will scarcely affirm.

From these Premises therefore thus considered, viz. That many who were in the Covenant of Grace, were not for all that to be admitted to Circumcision, and many that were not in the Covenant of Grace, were notwithstanding that to be circumcised, we fairly draw this Conclusion and Inference; That it was not an immediate Interest, Right, or Title to the Covenant of Grace, that conveyed or gave a Right to Circumcision; but it was God's positive Command to be circumcised that gave a Right to it, whether the Infants were of the believing Seed of *Abraham* or not; whether their Parents were Believers in the *Messiah* then to come, or whether Unbelievers: And therefore Circumcision was not the Seal of the Covenant of Grace.

And further, let it be considered, That tho some of our Protestant Dissenting Brethren, whom we love, and for whom we have a venerable Esteem, who are for a Congregational Church, made up of professing Believers, such as the Gospel requires; these, I say, our pious Brethren, tho they plead for the Church-Membership of Believers Infants from the Covenant of Circumcision, yet 'tis plain and evident they don't really, by their Practice, esteem and look upon them as such, their Church-Members: For they do not upon that account admit them to the other Ordinances of the Church, as the Lord's Supper, &c. which Church-Members should not be denied, *Acts* 2. 41. Neither do these our Brethren exclude or excommunicate Infants, as Members of the Church, tho they grow up to Years of Maturity, and prove wicked, ungodly, and profane.

fane. Many sorrowful Instances of such there are to the Parents and Churches of these our Brethren, as is too plain to be denied. And again, which is to be animadverted upon with a serious Thought, we find that in admitting and receiving the Sons and Daughters of believing Parents, when grown to Years of mature Understanding, into their Churches, these our Brethren, before they admit and receive them into Church-Membership, and make them such, do it in the same manner as to the Children or Offspring of Heathens, or of unbelieving Persons, not in Covenant, or as if they (so to be admitted) had never been in Covenant; that is to say, by requiring a Confession of their Faith, a Tryal or Declaration of their Experiences as to a saving Work of Grace upon their Souls, and a new Creature State; and without some Satisfaction in these Things, as indeed they ought not, they do not receive them into their Communion. But if they were Church-Members in their Infancy, and in the Covenant of Grace, and were never excommunicated, how come they to be without the Church, and without the Covenant of Grace, of which sure Blessings they conclude those in the Covenant can never be deprived? And whence is the Necessity of all this Examination and Confession of their Faith, if they are and have been Church-Members from their Infancy? How, I say, these Things can hang together and consist, they would do well to consider: For I profess with Humility and Seriousness, I cannot understand them. I would fain know of my honoured Brethren, Whether they have any Proof or Ground for their Faith, if they believe original Sin was done away by Circumcision from the *Jewish* Male Infants under the legal Dispensation? Or how it was done away from those who died before eight Days old? Or how the Female Infants were saved from the Guilt of it? And I would fain know what Proof they have from God's Word, that Baptism is come in the room and place of Circumcision? Or that it, or ever any other external Ordinance since *Adam's* Fall, was ever appointed by God to take away original Sin? Or how it was done away from *Adam* to *Abraham*, for above two thousand Years? If a fanciful and strong Imagination only is satisfactory enough for the Belief of these Things, then 'tis but vain to argue any longer. I desire to know also what divine Law we have for Infants Church-Membership under this Gospel-Dispensation, now the Frame of the

the *Jewish* Church is quite taken away, since there's no Command or Instance to this purpose in the New Testament? Or whether Infants Salvation were not as safe from *Adam* to *Abraham*, when there was no such Church-Membership as here's such a Contest about? And why is not their State as safe now as then; and as safe as Millions who died without Circumcision, even under that Dispensation? For as to the Notions of Infants being born within the Pale of the Church, and of their being out of the Church, and so to be brought in by Baptism, they are incoherent, inconsistent, unintelligible Things: There's little Sense in them, and nothing agreeable to the Gospel-Doctrine. I would further know of these my Brethren, with whom I am now debating, what were the Mercies, Graces, Benefits, and Privileges conferred to the *Jewish* Infants by Circumcision? It is said, indeed, (I grant) *Gen. 17. 14.* That he who was not circumcised, his Soul should be cut off from God's People; he hath broken my Covenant. By which Phrase the Reverend *Ainsworth* and the Judicious Mr. *Poole*, the Assembly of Divines in their Annotations on the Place, and Mr. *Godwyn*, do understand that such should be punished, or the Parents should be punished with Death, as that Phrase often signifies in Scripture, *Lev. 17. 10.* and *Chap. 20. ver. 3, 5, 6.* They who extend it farther, to eternal Punishment in another World, either as to the Parents, or to the Children, I am sure go farther than they can warrant.

The Sense of the Learned Mr. *Godwyn* seems to be the truest and the best, who says, 'If any understand here, by cutting off a Man's Soul from his People, the Sentence of Excommunication, or casting him out of the Synagogue, I shall not oppose it; tho I rather incline to those who understand hereby a bodily Death inflicted upon such an Offender; in which Sense the Phrase is taken, *Exod. 31. 14.* Whosoever doth any work on the Sabbath, that Soul shall be cut off from among his People. And, as it is very remarkable, that when *Moses's* Child was uncircumcised, the Lord sought to kill *Moses*: Which, as it intimateth the Punishment for this Fault to be a bodily Death, so it clearly evinceth, that not the Child, till he cometh to Years of Discretion, but the Parents were liable to the Punishment.' *Moses* and *Aaron*, *Lib. 6.*

p. 241.

And the Assembly of Divines, in their Annotations on that Place, say, '*Cutting off* may be conceived to be of three kinds: 1. Capital Punishment by the Magistrate. 2. Excommunication of them, as not appertaining to the People of God. 3. Divine Judgment, where the former Means were not, or with Conveniency could not be used. But however it fell out with Offenders at full Age, (for it's doubtful how this *Cutting off* should be understood) it cannot be meant of Infants. — Nor can they be said to break the Covenant, who can do nothing that belongs to the keeping of it.' And then speaking of the Omission of Circumcision forty Years in the Wilderness, and the keeping of the Passover at a precise Time, they add, 'There was no such Necessity to Salvation, either of the one or the other, as that Damnation should be the Punishment of a mere Omission; especially in Infants, not capable either of the Command or Contempt.' From which it's plain that Circumcision never was given or intended to seal the Pardon of original Sin to any Infant; nor did the want of it exclude them from the new Covenant Mercy of the Remission of that Sin; but that was secured to them by the Merits of *Jesus Christ*, and his Blood shed and applied to them, as well in all Ages before that Dispensation, as after, without the Application of any external Ordinance whatsoever.

I leave to the Judicious, I dare not be positive, whether by the Phrases, *Has broken my Covenant*, and *Shall be cut off from my People*, we may not understand that the Parent who omitted Circumcision, or the Child uncircumcised, did forfeit his Right to the external Fellowship of God's People, or his Right and Title to the promised Land of *Canaan*, the great Thing promised to *Abraham's* Seed by the Covenant of Circumcision, *Ver. 8.* for that temporal Covenant or Promise was conditional too. The Promise was made upon condition of their walking in Obedience to God, and in the Steps of their Father *Abraham*. Seriously read and compare *Deut. 1. 33, 34, 35.* with *Heb. 3. 7,* to the end. But that by the Omission of the Ordinance of Circumcision, as was done forty Years, in their Peregrination through the Wilderness, they forfeited their Right to the Remission of original Sins, or of eternal Happiness, we suppose our Brethren will not hastily affirm: If they do, it's more than can be proved, and a very uncharitable and dangerous Assertion. Now to talk of Infants

Right

Right to Church-Membership, and the Benefits that accrue to them by their Baptismal Covenant, their Regeneration by Baptism, their being dead unto Sin, and living unto Righteousness, and being *buried with Christ* in his Death, (as in the Church of *England* Catechism) and of Infants Covenant-Right from their Parents, and of Sureties and Sponsors to perform the very essential Part of a Sacrament, (which they cannot do of themselves, because of their Incapacity, and having no Sense, Understanding, or Faith, required to make a capable Recipient of a Sacrament;) what, I say, can all these empty and vain Chimeras and Fancies of Mens Brains signify, when there's nothing to be found of these Things in all the New Testament? Can our Brethren think we must sit down quietly, satisfied with these bare Assertions, and believe and do these Things without any divine Warrant, and set aside the Performance of this Ordinance according to the Institution and Practice of Christ and his Apostles, which is as full and evident in the New Testament as can be desired? When we know the New-Testament Commands and Examples are the best, the only and true Directions for the Frame, Constitution, Order, Discipline, Practice, and Government of the New Testament Gospel-Church.

Neither is that of any Validity or Force against us, which is urged by our Brethren, *viz.* That we deny and abridge our Infants of the Privileges due to them, in not baptizing them, seeing Infants under the Old Testament were circumcised, and Church-Members. To which I answer, We in no wise exclude them from the Mercies of the new Covenant of Grace in Christ. We believe from *Rom. 5. 18.* they are included therein, and their Salvation secured by Christ's Death, if they die in their Infancy: Neither is there any need of any external Rite to secure it, seeing we find God has not appointed any for that end. And it's idle to think any Ordinance can profit where there's no Sense or Understanding; else why are not Persons deprived of their Senses admitted to such Ordinances by our Brethren? And since Circumcision is done away, and all that Yoke of Bondage then enjoined, *Gal. 5. 1, 2. Heb. 8. 7. & 10. 1.* we look upon it a greater Blessing, Ease, and Privilege to them and us, that their Salvation is secure without any such Injunction. But we conclude Circumcision no more secured their Salvation, or did away original Sin from them under that Dispensation, than their not being baptized

tized now, indangers their Salvation. For the Privilege is greater to our Children, (if rightly consider'd) and it's a benefit to them to want such an external Rite, since God has no where appointed it, nor made any promise of Grace to be confirmed or sealed to them by it, as we read of. But it's dangerous for us, under a pretence of conferring that Privilege upon our Infants, of which we have no mention in Scripture, to go upon our own Heads and sprinkle them, and thereby lay aside God's positive Command of Baptizing them when they are Adult, and believe and repent, according to the whole Current and Tenor of the Gospel, and make them all their Life-time live and rest in the Belief of a Notion they have been baptized already; of which Practice that has been performed on them, there's no Ground in the Rule of our Faith, which is the Holy Word of God.

But before we conclude this Argument of Circumcision and the Covenant, it is not impertinent to observe what Mr. *Du Veil* says in his Annotations on *Acts* 2. 41. ' But from thence that the *Jews* who were circumcised in their Infancy, before Circumcision was abrogated, were baptiz'd by Order of *Peter* (and I may add by Order of *John*, *Mat.* 3.) it appears that by Baptism and Circumcision two Covenants altogether differing were to be sealed, of which one was with those who by the Law of Nature were born of the Seed of *Abraham*, the other with those who by the Gift of Faith, like *Abraham*, were spiritually re-born; as that great Divine, eminent for all manner of Learning, *Nehemiah Cox*, by most weighty and solid Arguments has demonstrated in his excellent Discourse of the Covenants God made with Men before the Law.'

I have been the larger upon this Argument, because so much weight is laid upon it to prove Infants Baptism, when nothing can be deduced from it to the purpose. Those that would see more what is said upon this Argument, I refer to Mr. *Ewer's* Answer to Mr. *Hitchin's* Book, intitled, *The Infants Cause pleaded*; which Argument is everlastingly shatter'd, and refuted, and I must confess, done the best that I have seen of late in this kind; and our dissenting Brethren can never possibly get over it.

As to the Commission of Christ, *Mat.* 28. 19. I shall need say but a few words. It is as plain a Text methinks as can be against Infants Baptism, and tells us who are the Subjects of that Ordinance; That they are such as are
made

made Disciples by Teaching. I profess I wonder at Men of Learning, Wisdom, and Grace, that they should insist upon such little Contrivances as they do, to evade the force of this Text, and press it, and wrest it to make it speak for their own Opinion, when there's nothing in it so much as to put a Countenance upon, or favour Infants Baptism. But here's a positive Proof of the Baptism of Adult Believers, and no other, within the true intent and meaning of the Text. What a vain and insignificant Strife is here, to make by this Text Infants to be Disciples, when 'tis hereby, and by other parallel Texts most plain, That it must be a *teaching with Effect*, and such as instils Principles into a Man, and brings him over to an Opinion, that must be said to make him a *Disciple*? Take a few parallel places which illustrate and explain the matter. *Acts 14. 21.* When they, *i. e. Paul and Barnabas*, came to *Derbe*, 'tis said, *when they had preached the Gospel to that City, and had taught many, they returned again to Lystra*; the words are, *καὶ μαθητεύσαντες ἱκανῶς*, the same as here in the Commission, and shews a Disciple is one instructed. *Beza* renders it in his Notes upon the Place, *cum multos adjunxissent discipulos, when they had join'd many Disciples*; or as the Continuers of *Pool's Annotations* upon the Place well say, '*had made many Disciples by Teaching, and also by Baptizing of them.*' The same Annotators on this Commission, (*Mat. 28. 19.*) say, (which fully confirms our Sense of the Words, and that *making Disciples* is by effectual Teaching, to enlighten and inform the Understanding) '*The Greek is μαθητεύσατε, make Disciples all Nations, but that must be first by preaching and instructing them in the Principles of the Christian Faith. And Mark expounds it; telling us our Saviour said, Go ye into all the World, and preach the Gospel to every Creature; that is, every reasonable Creature, capable of hearing and receiving it. I cannot be of their mind, who think that Persons may be baptized before they be taught: we want Precedents of any such Baptism in Scripture, tho' indeed we find Precedents of Persons baptized, who had but a small degree of the knowledge of the Gospel; but it should seem they were all first taught, that Jesus Christ was the Son of God, and were not baptized, till they professed such Belief, Acts 8. 37.*' Thus far these Annotators.

So that to be *Christ's Disciple* is to be his Scholar, effectually taught and persuaded to believe and assent to his Doctrine: or otherwise those might be said to be *Paul's Disciples*, who *mocked* when he endeavoured to teach them, *Acts* 17. 32. and those, *Acts* 28. 24. who *believed not*. But take notice of *Mat.* 13. 52. *Every Scribe who is taught and instructed unto the Kingdom of Heaven, i. e. so as to become a Disciple, to believe and receive the Gospel, or as the Assembly of Divines in their Annotations express it, fit to be a Minister, which includes Teaching effectually indeed. And, Mat. 27. 57. There came a Man of Arimathea named Joseph, who was also himself Jesus's Disciple. So Joh. 19. 38. and 4. 1. The Pharisees heard that Jesus made and baptized more Disciples than John; which includes effectually Teaching, or bringing over to Faith in his Doctrine, which he had preached and confirmed by miraculous Operations: he by this Preaching made, and converted, and by the hands of his Disciples baptized (for himself baptized not, but his Disciples) more Disciples than John. It's a usual Mode of speaking in Scripture and common Conversation; a Man is said to do himself what his * Servant or Agent does by his Order and Command. The words in the Text cited are μαθητὰς ποιεῖ καὶ βαπτίζει, made and baptized; and the Conjunction Copulative καὶ denotes the Diversity of those Actions: Therefore baptizing and discipling are not one, but two distinct Things; and those who are baptized cannot by that Act be said to be *discipled*; for it's not a Man's Baptism only, but his Baptism into the Belief or Profession of the Christian Faith, that makes him a Disciple, even a Testification of his Faith by Baptism. So much is intimated by that Text, to name no more, *Joh. 6. 45. Every Man therefore that hath heard and learned of the Father, cometh unto me.* This Text plainly speaks of divine Instruction, operating with Efficacy upon the Soul; the matter is so plain and obvious, that 'tis needless to add more.*

As to the Pronoun (them) in this Commission, *Mat. 28. 19.* even dallied and played with, by some Men, to make it agree with *Nations*, and not *Men* or *Women*, and the insinuation thereupon that *Nations* in gross must be baptized; this way of criticizing upon Words, serves only

* *Mat. 14. 10. with Luke 9. 9.*

to wrest the Scriptures, and darken and obscure the precious Truth shining in them. And such Men, whatever they may think, I believe will have much to answer for, for their perverting of them. It is as clear as if written with a Sun-Beam, if Men will not wilfully shut their Eyes against the shining Light, That the word (them) refers to and agrees with those who are so taught and instructed in the Nations: Therefore the Phrase *μαθητεύσατε πάντας τὰ ἔθνη*, i. e. *Disciple all Nations*, must be thus expounded. And it's the plain genuine Sense, without forcing or wresting the words, *make Disciples of all Nations, baptizing them*; that is, not the Nations in gross, but the Men or Persons so made Disciples in, or of all Nations. The Great Mr. Perkins on the Place says; 'I explain the words thus; first it is said, Teach them, i. e. make them my Disciples by calling them to believe and repent. Here we are to consider the Order which God observes, in making with Man the Covenant in Baptism: first of all, he calls them by his Word, and commands them to believe and repent; then in the 2d place, God makes his promise of Mercy and Forgiveness; and 3dly, he seals his Promise by Baptism.' The Reverend Bishop of Sarum in his Exposition of the 39 Articles, p. 300. to the same purpose explains the words, and fully confirms our Sense, That by the first teaching or making Disciples that must go before Baptism, is to be meant the convincing the World, 'that Jesus is the Christ, the true Messiah, appointed of God with fulness of Grace, and of the Spirit without measure, and sent to be the Saviour and Redeemer of the World; and when any were brought to acknowledge this, then they were to baptize them, to initiate them to this Religion, &c. and then they led them into the Water, &c.' From all which the Argument we advance holds firm and good, That Disciples who are Adult, and are capable of receiving and believing the Doctrines of Jesus Christ, and not Infants, are the proper Subjects of Baptism, and only so intended in the words of this Commission.

And Dr. Whitby upon the Place says; ' *μαθητεύσατε* here is to preach the Gospel to all Nations, and to engage them to believe it, in order to the Profession of that Faith by Baptism.' And as little Success will our Brethren have for the Proof of Infants Baptism from *Acts 2. 39.* for this is the plain and genuine Sense of the place;

the Promise there, is of the Grace, Mercy or Kindness of God in the Remission of our Sins, and the giving of us his Holy Spirit. And this Promise is made to the Jews and their believing *Children* or Posterity (for so the word *Children* is understood in abundance of Scriptures) and to all that are afar off; by those words are meant the *Gentile Nations*, often so called, *Eph. 2. 19.* And to as many as the Lord our God shall call, i. e. by his Grace, or who should be obedient to the heavenly Call; and this is all that can be inferred from this place. For how are Infants capable of, or how can they be said to receive the Gift of the Holy Ghost? By the Gift of the Holy Ghost, the Continuers of *Poole's* Annotations on the place say, is meant, 1. Internal Gifts, Confirmation and Strengthening in the Faith. 2. External Gifts, as that of speaking with Tongues which they heard; both or either of these, according to their Conditions or Stations, God would bestow upon them. And Dr. *Hammond* in his *Letters of Resolution concerning Infants Baptism*, says, Sect. 81. If any have made use of that uncommon Argument (*Acts 2. 39.*) I have nothing to say in defence of them; the word *Children* there, is really the Posterity of the Jews, not particularly their Infant-Children. And so Bishop *Taylor* in his *Liberty of Prophecy*, p. 233. saith; By Children there, is meant the Posterity of the Jews. And what's all this to Infants-Baptism?



C H A P. II.

The Argument for Infants Baptism from the Baptism of Jewish Infants and Proselytes considered: shewing that it cannot be proved there was any such Baptism among the Jews; and that if there was, it cannot be proved it was of divine Original, but an Invention of their own, and so the Argument does not affect us. The Text, Mat. 19. 14. brought for Infants Baptism considered: shewing it proves nothing of Infants Baptism; but is fully against it, and proves the contrary, as fully as a Negative can be proved. That the Place cannot be expounded of Infants Baptism, acknowledged by several Learned Pedobaptists themselves; and particularly Dr. Taylor, Dr. Hammond, and the Continuers of Pool's Annotations. The Text, 1 Cor. 7. 14. of Federal Holiness considered, and explained: and the Sense of several eminent Protestant Divines also on the place produced, agreeing with the Interpretation we give of the same: shewing it makes not an Iota for Infants Baptism. The Argument for Infants Baptism from whole Households being baptized, answered. The Objection answered, That Infant Baptism is not forbidden in Scripture. True Baptism necessary to Church-Communion, and essentially necessary to the right Constitution of a Gospel-Church.

AS to what is urged for the Baptism of Infants, from the Baptism of Female Infants and Proselytes among the Jews; it is not of any Force or Validity against us, for the following Reasons:

1st, Because it is a very great Question, and never has been yet substantially made out, that there were any such Baptisms at all among them. Of those therefore who affirm there was, we demand but one Instance of that Practice out of the Writings of *Moses*, or the other Prophets. We find Dr. *Hammond*, and Mr. *Wall* themselves, who have so much asserted it, have not been able to bring one Example, nor by all their Learning a solid Argument from thence to prove it.

2^{dly},

2dly, Neither will what is brought from the Writings of the *Jewish Rabbins* much affect us, because, as Dr. * *Gale* has evidently made out, their Writings are not of much Credit, nor to be relied upon, even by the Confession of Learned *Pedobaptists* themselves; as not only *Du Pin*, *Scaliger*, *Buxtorfe* in his *Synagoga Judaica*; who says, *Talmud est Labyrinthus Errorum, & fabularum Judaicarum Fundamentum*; i. e. *The Talmud is a Labyrinth of Errors, and the Foundation of Jewish Fables*; and several other foreign Writers: But even our own judicious || *Lightfoot*, who positively affirms concerning the Rabbins, particularly those of *Tiberias*, 'That they are a kind of Men mad with Pharisism, bewitching with Traditions, Blind, Guileful, Doting; they must pardon me if I say, Magical and monstrous. How much of Froth, Smoak, Poison, nothing at all is there in their Disputes?' It is not safe to fetch Gospel-Ordinances from such Men as these; or even from the *Mosaick* Institutions themselves, without a positive Command from *Christ* or his Apostles in the New Testament.

3dly, Again, tho some of them affirm, there was such a Practice; yet some again deny it, and say they knew nothing of it: for the Author of the antientest *Nizzachon*, (as Dr. ** *Gale* brings the Citation) flatly denies it; saying, 'It's no where commanded to plunge Persons or Profelytes in the Water; why therefore does *Jesus* command so to do?' And further, the Author of the *Nizzachon* fixes the original Practice of Baptism he finds among the Christians, upon *Christ*, and *St. John* his Forerunner. For reflecting upon *John's* Baptism, he says, 'Who gave *John* Power and Authority to institute this Baptism? Upon what Law did he ground the Fancy? neither on the Old nor the New.' From whence 'tis natural to infer, if he knew such a Practice had been among the *Jews*, he would not thus have founded the Christians Practice from that of *John* only. *Rabbi Isaac*, another of their Authors, says of the Christians: 'They have abrogated Circumcision, and substituted Baptism in its stead; as likewise they have done with the Sabbath, instead of which they observe the first Day of the Week.'

* *Against Wall*, Letter 9. p. 430, 431, &c. p. 53. of that Author cited. || Vol. 2. p. 73. ** *Against Mr. Wall*, p. 331,

And tho the Passage of Sir *Norton Knatchbul*, is well known, and in divers of our own Writers upon this Subject; yet because it is so material, I will observe what's proper for our purpose. That Learned Author bringing in Rabbi *Joshua*, and Rabbi *Eleazer*, both *Jews* living at one and the same time, discoursing about *Jewish* Rites, expresses himself thus: * ' And if these Things were true, what visible Affinity is there, I beseech you, between a Burial and Washing, that Christian Baptism should be thought to draw its original from the *Jewish* Washings and Baptisms? For if it were true, that the end of our Baptism were to signify Washing or Ablution; or if it were true the *Jews* of old did admit their Children or Profelytes into their Church by any Administration of Baptism, as is asserted by many Learned Men of late: I confess it might be a probable Argument, that the Institution of our Baptism might be fetched from the Divings of the *Jews*. But seeing that, concerning the first, as we have above demonstrated, the contrary is true; and as to the other there's nothing of certainty: I more readily and strongly believe the old Argument of Circumcision for the Baptism of Infants than this new and uncertain one. That Baptism is a Figure of our Burial and Resurrection, not of Washing, enough hath been said already. But as to their Argument, who would have our Baptism derived from the *Jewish* Washings; as there is no certainty in it, so it is so far from being grounded upon any Authority of Scripture, that there are scarcely any Footsteps to be found thereof in the Old Testament.' — And a little further he adds; ' The thing is so uncertain, that it cannot be affirmed of the *Rabbins*, that they did not disagree among themselves. For in the very Text they bring, (which is cited out of the *Talmud*) Rabbi *Eleazer* does expressly contradict Rabbi *Joshua*, who was the first, as far as I know, that did assert that kind of Baptism among the *Jews*: For Rabbi *Eleazer*, who was at least Contemporary, if not Senior in Age, expressly says, That a Profelyte circumcis'd and not baptiz'd, was a true Profelyte; for so we read of the Patriarchs, *Abraham*, *Isaac*, and *Jacob*, who were circumcis'd, not baptiz'd. On the contrary Rabbi *Joshua* affirms, he was a Profelyte who was

* Annot. on 1 Epist. of Peter, c. 3. v. 20, 21.

baptiz'd, and not circumcis'd: To which of these shall
 I assent? To *Eleazer*, who asserts what the Scripture says,
 or to *Joshua* who affirms what the Scripture no where men-
 tions? — And a little lower, — 'Whence was the *Tal-*
mud sent us? (They are the Words of *Buxtorfe* in his
Synagoga Judaica) that we should give so much Credit
 thereto, that we should from thence believe how the Law
 of *Moses* can, or ought to be understood, much less the
 Gospel to which they were profess'd Enemies. For the
Talmud is a Labyrinth of Errors, and the Foundation of
 the Jewish Fables; it was brought to perfection, and held
 authentick 500 Years after *Christ*; therefore it's unrea-
 sonable to rely upon its Testimony. — And again, 'Be-
 sides, if Baptism in the modern Sense were in use among
 the Jews in antient Times, why did the *Pharisees* ask
John Baptist, John 1. 25. *Why dost thou baptize, if thou art*
not Christ, nor Elias, nor that Prophet? Do they not
 plainly intimate, that Baptism was not in use before? And
 that it was a receiv'd Opinion amongst them that there
 should be no Baptism, till either *Christ* or *Elias*, or that
 Prophet came? How then there should be such Affinity
 between our Baptism and the Washings of the Jews, that
 the one should by any right or pretence succeed the o-
 ther, I profess is beyond my Faith.

Two very celebrated Authors among the Antients, and
 one of them himself a Jew, mentioning the Rites and Cul-
 toms of the Jews, give us no Instance of this Initiatory Bap-
 tism; which 'tis reasonable to suppose they would have
 done, if they had known of any such Practice, since it
 would have fallen very aptly in their way to mention it.
 Their silence herein proves the Negative, as well as a Nega-
 tive can be proved, viz. That there was no such Practice
 known among them, at least not of any divine Institution.
 * *Josephus*, in his Book of *Antiquities*, says, '*Hircanus*
 took *Adora* and *Marissa*, and having subdued all *Idumea*,
 he gave the Inhabitants leave to continue in that Country,
 on condition they would be circumcis'd, and observe the
 Laws and Customs of the Jews. They therefore, being
 unwilling to be expell'd their Native Country, receiv'd
 Circumcision, and led their Lives according to the man-
 ner of the Jews.' Had there been any such thing as Bap-

* *Antiq. lib. 13. c. 17. p. 450.*

tism in use, the Historian would in all probability have given us some Intimation thereof.

The other Author is *Justin † Martyr*, who in his Dispute with *Trypho the Jew*, mentioning their Rites and Customs, and among the rest their legal Washings, says not a word of any such Baptism; and the words following strongly imply there was no such Baptism in use amongst them. His words are: 'As therefore Circumcision began in *Abraham*, and the Sabbath and Sacrifices, and Oblations and Holy Days were first instituted by *Moses*, all which we have proved were appointed because of the hardness of the Peoples Hearts; so they ought all now to cease according to the Will of the Father, in him who was born of the Virgin, of the Seed of *Abraham*, of the Tribe of *Judah*, and of the Stock of *David*, even *Jesus Christ* the Son of God. — And we who thro him find access to God, do not receive the Circumcision of the Flesh, but the spiritual one which *Enoch* and such like observed: and this we, being Sinners, receive by Baptism thro the Mercy of God, and all are permitted to receive it this way.' Of any Initiatory Baptism among the *Jews*, the *Martyr* mentions nothing; which 'tis more than probable he would have done, when so much to his purpose, if he had known of any such Practice among them.

But if there were these initiatory Washings, (of which there is no positive Proof) it appears they were practised without divine Authority, and an Invention of their own Heads: For *Mr. Godwyn* in his *Moses and Aaron*, Lib. 1. cap. 3. says, 'To the making a Profelyte of the Covenant, according to the difference of Sex, and the difference of Times, the Rites of Initiation varied. To the making a Profelyte at first, three Things were required: 1. Circumcision. 2. A kind of Purification by Water. 3. The Blood of Oblation. And that in *David's* time, many thousands of Profelytes were joined to the Church without Circumcision, only by this of Purification.' Which if so, they omitted Circumcision, and introduced a human Institution of their own. And a little farther he adds, — 'Here we may observe that a kind of Initiation by Water was long in use among the *Jews*, though it was not Sacramental till *Christ's* Institution.' From the Consideration there-

† Dialog. cum Tryph. p. 261.

fore, that there's no Instance in the sacred Records of this Practice among the *Jews*, and that several *Jewish* Writers deny there was such a Practice; it's evident the Assertion is very dubious, and too weak a Basis to found Infants Baptism upon.

4thly, To put the Matter out of dispute, altho we should grant there was such a Practice among the *Jews*; yet till it be proved to be of divine Institution, and by God's appointment, the Argument for Infants Baptism drawn from it cannot affect us. Nor if it was of divine Institution then, as the Passover was, would it injure the Cause we defend, as being a *Mosaic* Rite, and done away with those ancient Observances; unless it could be proved to be revived or continued by a new Gospel Precept. But methinks that Text might end the Contest, *John* 1. 25. *Why baptizest thou, if thou be not the Christ, nor Elias, neither that Prophet?* Besides what's observed before from Sir Norton Knatchbull, I add, That the *Jews* look'd upon St. *John's* Baptism as a new Device: Therefore the Text says, *Why*, or (as the Assembly of Divines express it in their Notes upon the Place) *by what Authority dost thou baptize?* q. d. by what Authority dost thou introduce this Novelty? I shall only add what the Continuers of *Pool's* Annotations also say upon the Place to our present purpose, viz. 'The *Pharisees* themselves would allow the *Messiah*, or *Elias*, or a Prophet, to make any Additions to, or Alterations in the Worship of God, but none else: hence it is they asked by what Authority he baptiz'd, if he were none of these? From whence we may learn, That altho they might have some Umbrage of that baptismal Washing which was under the Gospel to commence into a Sacrament, or federal Sign in the Washing of their Profelytes, or of *Jewish* Children when they were circumcised; yet *John's* Action was looked upon as new, who baptized Adult *Jews*: Now the care of the *Sanhedrim* was to keep the Worship of God uncorrupt, and the *Pharisees* among them had a particular Zeal in the Case, especially so far as the Traditions of the Elders were concern'd.' From which Exposition (tho they speak themselves of the Washing of *Jewish* Infants and Profelytes when they were circumcised) it appears, and their Exposition is material enough to prove, and put the matter out of dispute for what I bring it, That the *Jews* looked upon the Baptism of *John* as wholly a new Thing, and not derived from any written Law of theirs, nor from any Tradition of their Elders.

ders. And if it had been a Custom (as those Annotators would have it) to baptize believing Profelytes, I cannot understand for what Reason the *Jews* should express themselves as in the Text, and look upon *John's* Baptism of Adult Persons as a new Thing, as the Annotators assert they did.

As to the Text, *Mat. 19. 14. Suffer little Children, and forbid them not to come unto me, for of such is the Kingdom of Heaven*: There is nothing like a Proof of Infants Baptism from it. The Continuers of *Pool's* Annotations acknowledge, That *Christ* did not baptize those Infants brought to him. The meanest Capacity may understand, as most Learned Men grant, That they were brought either for *Christ's* Blessing, or to be cur'd of some bodily Infirmary. And the Text, without forcing or wresting the Words, plainly proves, that without Baptism, Infants are in a salvable State. And it plainly overthrows the Doctrine of *St. Cyprian*, *St. Augustin*, and all their Followers in this Point, who assert, That the Sacraments are necessary to Infants Salvation: The external Signs whereof avail nothing to the Recipients, without the internal Graces of Faith and Repentance. And since Infants have no actual Sins to answer for, the Blood and Merits of *Jesus Christ* being applied to them, and all *Adam's* Posterity in respect of original Sin contracted from him, and imputed to his Offspring, according to *Rom. 5. 12, 18, 19.* there's no need to doubt of the safety of the Estate of Infants dying, either without Baptism or the Lord's Supper. And we demand of our Oposers where any external Ordinance in the Old Testament or the New was ever ordained to take away original Sin; or to prove, That Circumcision then, or Baptism now, were introduced for that End? So that the Text under Consideration is fully on our side, and proves the Negative in favour of Believers Baptism, as far as a Negative can be proved. Dr. * *Taylor* himself says, ' From the Action of *Christ's* blessing Infants, to infer ' they are to be baptiz'd, proves nothing so much as that ' there is a want of better Arguments; for the Conclusion ' would with more probability be derived thus: *Christ* ' blessed Infants and so dismissed them, but baptized them ' not; therefore Infants are not to be baptiz'd. That he ' did not baptize them, is an Argument sufficient, that he ' has other ways to bring them to Heaven than by Bap-

* *Lib. of Prophecy*, p. 230.

'tism: many thousand ways there are by which God can
 'bring any reasonable Soul to him; but nothing more un-
 'reasonable, than because he hath tied Men of Years and
 'Discretion to this way, therefore we of our own heads
 'should carry Infants to him that way without his Direc-
 'tion.' And Dr. * *Hammond* says, 'The Arguments
 'drawn from this Text are imperfect ways of Probation.'
 But when Men have a mind to support an Opinion, they
 will force and press plain Texts, and turn them from their
 genuine Sense, to make them speak what they would advance
 by them; but a Man may more easily extract Gold out of
 Iron, or find a Dolphin in the Woods, than prove Infants
 Baptism from this, or indeed any other Text of Scripture.
 And had it been the Practice of that Age to baptize Infants,
 and had they been brought to *Christ* for that Intent, and had
 been the lawful and fit Subjects of Baptism, How can we
 imagine or entertain a thought, that *Christ's* Disciples should
 reprehend them for so doing? we may much rather suppose
 they would have much encouraged and forwarded the bring-
 ing of them to Baptism, than obstructed so good and neces-
 sary a Work.

That those Infants then brought to *Christ* were not bap-
 tized, but only blessed; the Continuers of *Mr. Pool's* An-
 notations frankly acknowledge: whose Words on the
 place are: '*Mark* says, Chap. 10. 13. and *Luke* saith, Chap.
 '18. 15. *They were brought that he should touch them.* A doubt
 'from this Text may arise in the Reader's Mind, for what
 'purpose the Parents or Nurses did bring these young Chil-
 'dren to *Christ*. It was not for Baptism, for he baptized
 'none himself, *Joh. 4. 2.* It was not like it was for healing:
 'For tho' our Saviour in such Cases did sometimes touch,
 'or lay his Hand upon the sick Persons; yet it is not likely
 'that in that Case the Disciples would have rebuked them,
 'knowing that their Master used to heal such as were
 'brought to him. It must therefore unquestionably be that
 'he might bless them. *Mathew* here saith, *That he might*
 'put his Hands on them and pray. The putting of Hands
 'upon Persons, when they blessed them, or prayed for a
 'Blessing on them, was a very usual Rite and Custom a-
 'mongst the *Jews*. The Parents or Nurses of these Chil-
 'dren, by this Act, declared they lookt upon *Christ* as some

* *Letter of Recol. to 6 Queries about Infants Baptism*, p. 195.

‘ great Prophet, in favour with God, and whose Prayers
 ‘ could prevail with God, and whose Blessing was conside-
 ‘ rable as to these Little ones.’

But how, as they say, the Argument for Infant-Baptism from this Text, is founded upon Christ’s words, uttered on this Occasion, not upon his Practice, should be well considered; since there’s not a Syllable of Intimation of the Practice, but a plain Text against it: for if there’s nothing here or elsewhere for it, it’s plain Infants belong to the Kingdom of Heaven without it.

As to what is urged for Infants Baptism, from 1 Cor. 7. 14. of Federal Holiness, and from the baptizing of whole Households, I shall say but little, it being indeed needless to say any thing. Those Persons who would deduce Infants Baptism from them, argue so impertinently, that it’s not worth while to spend time to refute them.

The subject matter discuss’d, 1 Cor. 7. 14. and in which the *Corinthian* Christians desired to be resolv’d by the Apostle *Paul*, was, Whether an unbelieving Husband and Wife might legally cohabit together or no; and whether, upon one of them embracing Christianity, their Marriage was not dissolved, and they guilty of Adultery; and whether their Co-habitation together was not contrary to the Gospel Rule, and so displeasing to God. The Apostle resolves as to Co-habitation together, in the Affirmative; and declares their Marriage was in no wise dissolved; otherwise their Children would be or were unclean, *i. e.* Bastards or Illegitimate. But, since they were still, notwithstanding their diversity in respect of Religion, in lawful Wedlock; their Marriage was not disannulled or made void, but they were lawful Man and Wife, and their Children were Holy, *i. e.* born in lawful Wedlock, or Legitimate Children. This is the genuine Sense and Meaning of this place, let Men wrest and squeeze the words as they please; and as to federal Holiness, there’s nothing, not the least of any such Intimation from the place. One would think it as plain as possible can be to a mean Understanding, that *sanctified* here, cannot mean holy, pure or regenerated by Grace. Nothing can be more strange and forced, than to make such an Interpretation; nor can the word *sanctified* mean, set apart by God for any sacred Service: But *sanctified* here is, lawfully used and enjoyed without Sin, or that such were still lawfully joined or coupled in Marriage, and might still live and co-habit together without offending God; that the Marriage was not dissolved, or

the Marriage-Bed unlawful or sinful in the sight of God, tho one was a Believer, and the other an Unbeliever.

We have two places in Scripture which very excellently and fully explain this place before us; the one is, 1 *Thess.* 4. 3, 4, 7. where *Sanctification* signifies Chastity, contrary to Uncleaness; and so *sanctify'd* here signifies that such Persons did not live in Uncleaness, but in Chastity; and therefore their Children were not the Product of an unclean but chaste Bed, that is, not base, but born of lawful Marriage. The other Text is, 1 *Tim.* 4. 3, 4, 5. The Apostle there is reprehending Seducers, who forbad lawful Marriage, and made distinction of Meats: which distinction of Meats the Apostle utterly disapproves, and shews there's no Prohibition of any now under this Evangelical Dispensation; so that *every Creature of God is good, and nothing to be refused*, but all kinds of Meat *sanctified, i. e.* may be lawfully used or eaten by believing Christians: this is the true Sense of the place. And to this Mr. Leigh agrees, '*Sanctified, i. e.* made Holy and Lawful for us to use, by the Word of God, certifying us of God's Will that we may use them.' And the Continuers of *Pool's* Annotations say, '*is pure or lawful to be used, By the Word, and by Prayer to God for a Blessing thereupon.*' And the Learned Critick *Beza*, in his Notes on the words, says; 'Therefore Meats are said to be *sanctified*, which we lawfully use with God's good leave. He alludes to the legal Purifications, and the difference between Meats clean and unclean.' And the word *unclean* is also put for Whoredom in several other Scriptures; as *Rom.* 1. 24. and 6. 19. *Eph.* 5. 3. *Col.* 3. 5. which explain the Text before us, and which the Reader is desired to peruse. Thus we may easily discern the true Sense and Meaning of these Words, *sanctified, unclean, and holy*; but to understand them otherways than in the Sense before explained, is to put a manifest Violence upon them, and wrest them to serve a turn, quite contrary to the Apostle's Mind, and the Intention of the Holy Spirit. As for Covenant Holiness, here's no intimation that it ever came into the Apostle's Thoughts, or was his Intent or Meaning. I will subjoin a few words of Mr. *Tombs*, in his *Examen upon Mr. Marshall's Arguments of Infants Baptism*, Pag. 76. and the Sense of two or three Great German Protestant Divines, in their Notes on the Place, as I have them from that Learned Man, confirming our true and genuine Explication thereof. Mr. *Tombs* there brings in *Chamier* and *Calvin*, arguing for Covenant Holiness from the place, which

was a novel Interpretation ; and indeed the Argument from thence drawn, is there learnedly and substantially refuted. He says, ‘ Of that Covenant-Holiness, what shall I say ? It came into *Chamier’s, Calvin’s, &c.* Minds. But, ‘ Good God ! how strange ? Verily, some Things are so absurd, they deserve not to be refuted. Well, the Apostle ‘ hath said, That if the unbelieving Husband be not sanctified in the believing Wife, it will be that the Children born ‘ from thence will be unclean : Therefore all that are so ‘ born are unclean, or the Apostle had said that which is ‘ false. What then, are all born of Parents, whereof one ‘ is not sanctified of the other, without the Covenant of ‘ Grace ? Do fornicating or unbelieving Parents never beget ‘ Children that shall be in the Covenant of Grace, or federally holy ? So it must be, verily ; or his Interpretation is ‘ ridiculous.’

And *Musculus*, on the Place, says *St. Ambrose* and *Jerom* expound the Place in our Sense, viz. ‘ That only Matrimonial Holiness, or Sanctification, and Uncleanness by Bastardy, or Illegitimacy, is the true Sense of the Place before us, and not federal Holiness.’

Camerarius upon this Text has the following Words ; ‘ For the unbelieving Husband hath been sanctified : An usual Change of the Tense, i. e. sanctified in the lawful Use of Marriage : For without this it would be, that their Children would be unclean, that is, infamous and not legitimate ; who so are holy, that is, during the Marriage are without all Blot or Ignominy.’

Melancthon, upon the Place, says thus ; ‘ Therefore Paul answers, that the Marriages are not pulled asunder for their unlike Opinions of God, if the impious Person do not cast away the other : And for Comfort he adds, as a Reason, ‘ The unbelieving Husband is sanctified by the believing Wife. Of which Speech divers Interpretations are made ; but the true and natural is this : As elsewhere he says, Meat is sanctified for that which is holy in Use, that is, granted to Believers from God ; so here he affirms the Use of Marriage to be holy, and to be granted of God. Else were it (the Interpretation of the *Septuagint* speaks) Unclean ; He calls unclean that which is prohibited ; as, we say, Swine’s Flesh was unclean by the Law of *Moses*, that is prohibited ; or a Woman brought to-bed, is unclean, that is, whose Touching is forbidden. The Connexion of the Argument is this ; If the Use of Marriage should not please God, your Children

dren would be Bastards, and so unclean: But your Chil-
 dren are not Bastards; therefore the Use of Marriage
 pleases God. How Bastards were unclean in a peculiar man-
 ner, the Law shews, *Deut. 23. Let not a Bastard enter into*
the Congregation of the Lord, to the tenth Generation; that
 is, let him be admitted to no Function in the Church.
 Therefore this is the most plain Meaning; Children are not
 Bastards, nor to be kept away as the Law of *Moses* kept
 them away. Therefore also the Use of Marriage pleases
 God.

Musculus having spoken to this Purpose before, viz. ' That
 the unskilful Christians, to whom *Paul* wrote, thought
 such dwelling together to be unclean and unlawful, and they
 did fear lest they should be made one Body with the Yoke-
 fellow that was an Idolater; as he that is joined to the
 Harlot, is one Body with the Harlot; and so of the Mem-
 bers of Christ, should make them Members of an Idola-
 ter: He adds, Therefore the most plain understanding of
 this Place is, First, In that we understand the Word *Hol-*
iness, not of that Holiness which is by the Covenant of
 God, or the Spirit of Faith, by which Believers are sancti-
 fied as a People of God, but of the Holiness of the Conju-
 gal Bed; otherwise it will bring forth a troublesome Dis-
 pute, how an unbelieving Husband may be said to be *sanc-*
tified. Then, that we attribute this Sanctification, that
 is, Cleanness, not to the Faith of the believing Yoke-fellow,
 but to the Marriage, by reason of the Appointment of
 God: With *Jerom*, who saith, Because by God's Appoint-
 ment Marriage is holy: And *Ambrose*, who hath it thus,
 The Children are holy, because they are born of lawful
 Marriage. — And a little lower, ' But it is more
 plain, that we understand the Apostle to have respect to
 the Sanctimony of Marriage, even of them who without
 the Faith of *Christ* are conjoined in Marriage: As if he
 had said, Unless Marriage were holy and clean, even be-
 tween Unbelievers, what other thing would follow than
 that all the Children of Infidels are Bastards, and unclean?
 But far be it from us to say so: They are holy; for they
 are born of lawful Marriage. — And after, ' I have
 sometimes abused the present Place against the *Anabaptists*
 keeping back Infants of Christians from Baptism, thinking
 that Speech, *But now they are holy*, to be the same, as *they*
are the People of God, by reason of the believing Parents:
 But although it be sure in it self, that the Children of Be-
 lievers

' lievers are both holy and pertaining to the People of God,
 ' by reason of the Participation of the Covenant, and are
 ' so Partakers of Baptism, as the Sign of the Covenant; yet
 ' the present Place makes nothing to this Case, in which the
 ' Sanctimony of the Covenant and People of God is not
 ' meddled with, but the Cleanness of lawful Marriage, even
 ' of Infidels: For not only to Children, to whom perhaps
 ' the Holiness of a believing Parent may so appertain, that
 ' for it they may be Partakers of the Covenant, but also to
 ' unbelieving Husbands and Wives is Sanctimony ascribed,
 ' although they oppose the Christian Faith. Nor is any
 ' other *Holiness* or *Cleanness* of Children meddled with,
 ' than that which agrees also to unbelieving Parents; for to
 ' them no other agrees than that which is by lawful Mar-
 ' riage.' Thus far the judicious *Musculus*. And so the most
 ' antient Writers, and most of the modern Protestant Writers,
 ' (till very lately) expound this Place.

The Reverend Continuers of Mr. *Pool's* Annotations on the
 Place, acknowledge the *Sanctification* to be in our Sense; and
 that Matrimonial Sanctification, or a Sanctification or lawful
 Use of the Marriage-Bed of those Persons, is the true genuine
 Sense of the Place: For tho they draw a very unnatural, or
 a most unconcluding Argument for Infants Baptism from the
 Words, yet they confess our Sense is the most true. Their
 Words are, '*Sanctifying* in holy Writing generally signifi-
 ' eth the separation or setting a-part of a Person or Thing
 ' from a common, to and for an holy Use, whether it be by
 ' some external Rites and Ceremonies, or by the infusing of
 ' some inward spiritual Habits. In this Place it seemeth to
 ' have a different Sense from what it usually hath in Holy
 ' Writ; for it can neither signify the Sanctification of the
 ' Person by infused Habits of Grace, for neither is the un-
 ' believing Husband thus sanctified by the believing Wife,
 ' neither is the unbelieving Wife thus sanctified by the belie-
 ' ving Husband; nor are either of them thus set a-part for
 ' the Service of God by any legal Rites. Which hath made
 ' a great Difference in the Notions of Interpreters, how the
 ' *unbelieving Husband* is sanctified by the believing Wife, or
 ' the *unbelieving Wife* by the believing Husband. Some think
 ' it signifies no more than *prepared for God*, as *sanctified* signi-
 ' fies, *Isa.* 13. 3. Others think they are sanctified by a mo-
 ' ral Denomination. I rather think it signifies, Brought in-
 ' to such a State, that the Believer, without offence to the
 ' Law of God, may continue in a married Estate with
 ' such

‘ such a Yoke-fellow : And the State of Marriage is an holy State, notwithstanding the Disparity with reference to Religion.’

Now, if this be the Sense of the Apostle, as it's indisputable it is, how irrational and unconcluding is the Argument, to suppose Holiness should be understood of a Covenant-Holiness, or the Grace of Sanctification? Is it not natural concluding, and reasonable to argue and infer, That if the Sanctification be Matrimonial, or only signifies the Marriage-Bed is lawful to such Persons, the Holiness of such Children, begotten of such Parents, must of necessity be only a Legitimacy, or not impure, but born of lawful Marriage ; and the Uncleaness only illegitimate, not born in lawful Wedlock ? This is a full and plain Solution of the *Corinthians* Question and Doubt, about which they wrote to St. Paul. And here's not an *Iota* of federal Holiness or Sanctification, can be at all within the Apostle's Meaning in the Place before us ; and consequently here is not the least Shadow of Proof of Infants Baptism, without a manifest Violence offered to the sacred Text ; and 'tis besides the Scope and Intention of the Apostle, as is also plain from the Tenor of the Question propounded to him by the *Corinthians*. But if this Position be true, that according to this Text the Holiness and Sanctification is federal, and that the Children of one of such believing Parents may be thereupon baptized, and admitted into the Church, may not the same Sanctification or Holiness of such believing Husband or Wife belong to, or be applied to, his or her unbelieving Yoke-fellow ? And thereupon, why may not such Husband or Wife be baptized, and consequently saved ? This is an Absurdity which our Brethren, with whom we contend in this Controversy, cannot possibly evade, and which is clear contrary to the whole Bible. For the Parent's Faith or Holiness can no more save his Infant, than his Sin or Unbelief can damn him : *For the Son shall not bear the Iniquity of the Father ; and the Soul that sins shall die.* But when all is said that can be, our Sense in this Place is true and genuine, and agreeable to the Apostle's Meaning. And there's nothing of such a Covenant-Holiness in it, as our Brethren plead for ; nor any ground for *Pedo-Baptism*, whatsoever Gloss Men will please to put upon it, when they have a mind pertinaciously to defend an erroneous Practice.

As to what is urged for Infants Baptism from whole Households being mentioned in Scripture to be baptized, as *Acts* 16. 15, 33. *1 Cor.* 1. 16. enough, and more than enough, has

has been said by our own Writers. There wants good Proof that there were Infants in those Families: It shall suffice therefore here only to repeat, That all those Texts which so mention Households to be baptized, mention their believing and repenting, or attending upon the Word: which sufficiently shew they were adult; or that only such of them as so attended the Word, and repented and believed, submitted to the Ordinance of Baptism: and also that it is a very common and ordinary thing to say such or such a Family does so or so, when the greatest part do it, or such only as are capable of doing it; as, to work or labour, take rest or repose, or worship God, or the like. Thus 'tis said in *1 Sam. i. 21, 22. Elkanah and all his House went to offer to the Lord a yearly Sacrifice and Vow*; and yet *Hannah* and her Son *Samuel* went not up. Thus a Nation or Family may be said to mourn and weep, fast or rejoice, upon such or such an Occasion, when yet Infants cannot perform those Actions, in a religious Sense. *Vide 2 Chron. 20. 3, 5, 6, 12, 13.* Infants Eyes could not be up to the Lord in a reverential Fear, and humble Dependance and fiducial Trust upon him: The Words are a Prayer of that People to God, which Infants could not perform.

But say some learned Writers on this Subject, Where is Infants Baptism forbidden in Scripture? It's not forbidden by express Scripture, therefore it may be done: It's not sinful, being against no divine Law; and *where there's no Law, there's no Transgression, Rom. 4. 15.*

A few Words may suffice to answer this frivolous Objection, which many learned Men bring, and whereby they stumble the Unwary. It must be considered, when any Prince on Earth enacts a Law, and commands the manner of doing such or such a Thing; it's meant and understood to be done and performed according to the Letter and prescribed Form, without Alteration or Diminution; and what is done or omitted more or less than the Law, is a Breach thereof. A Messenger or Ambassador is answerable to his Prince for going beyond his Commission of his own Head, as well as for not fulfilling the same. It's plain, where the Scripture has not a Tongue to speak, we are not to have an Ear to hear, or a Hand to act. And why will not our Protestant Brethren consider, when it has been urged to them so often, that upon this Score all the Errors, Inventions, and vain Devices of *Rome* have been introduced into the Christian Church; as a Pope, or Chief Bishop, and all the rest of their long Train of

of Ceremonies? But let me ask of my good Brethren, where is it expressly forbidden to baptize Bells, to pray by Beads, to mix Water with Wine, and eat Cheese with the Bread at the Sacred Table? May we not by this Rule bring in a numberless Number of Things into our Worship, not expressly forbidden in Scripture? Let the Scriptures suffice to instruct us, that we ought in all Acts of Worship to keep close to the Rule and Letter of the Words of Christ's Institutions, lest that Question be asked of us another Day, *Isa. 1. 12. Who hath required this at your hands?* — It is to be seriously weighed and considered, That it is highly offensive to the Great Majesty of Heaven (whatever we poor Mortals may think of it, as a trivial and light thing) to act upon our own Heads, under a pretence of Decency and Order, and go aside from the express Words of his Commands in his positive Institutions of Worship: And tho the Thing is not expressly forbidden, yet the doing it otherwise than God has prescribed, is contrary to his Command, and lays us under his Displeasure. This is plain by the following Instances: When the holy Anointing-Oil was to be made, the Composition was exactly to be observed, no Man was to make any thing like it, or otherwise than according to the express Order and Command, *Exod. 30. from ver. 22. to the end, especially ver. 32, 33, 37, 38.* Again, when *Moses* was to make the Tabernacle, and the Instruments thereof, he was exactly to regard his Pattern given him by God, *Exod. 25. 9, 40.* The like was *David* and *Solomon* in building the Temple, *to observe and do according to the Pattern given by the Lord, 1 Chron. 38. 19.* — And furthermore, we should with an awful Mind remember the Instance of the divine Displeasure against *Nadab* and *Abihu*, *Lev. 10. from ver. 1, to 4.* who offered strange Fire, which God commanded them not, *viz. Fire not taken from the Altar of Incense, or Fire which was not used to come down from Heaven upon the Sacrifices, as Chap. 9. 24.* but they offered common Fire; and so 'tis called *strange*, or other Fire than God had appointed. Another Instance we have, *1 Chron. 13. 9, 10, 11.* the Priests were to carry the Ark on their Shoulders, or however they were to carry it themselves: And we see, in the sad Example of *Uzzah*, the Consequence of the contrary. *Moses* hath it recorded to his Honour, That he kept close to the Rule appointed him: *He was faithful in all the House of God, Heb. 4. 2.* And full is that Place, and shews us expressly, That doing what God has not commanded, is doing what

he has forbidden or prohibited; and that it was inexcusable Presumption in them that did so, *Jer. 32. 35.* From whence 'tis plain and evident that 'tis our Duty to go in the Worship of God according to express divine Revelation, without Addition or Diminution, or else we may go on, and not know where to stop. This is enough, I think, to answer the present Objection, and to satisfy any Man that has a Desire to see the Truth in this Particular. It's safest and best to keep as near as possible, in divine Institutions, as to Matter, Form, and Mode, to the Dictates of the Word, and Christ's and his Apostles Examples, Pattern, and Direction, lest we be found faulty: For the Charge is directed to every one of us, *Prov. 30. 6. Add thou not unto his Words, lest he reprove thee, and thou be found a Liar.* Methinks also we should have an awful Sense of that Word upon us, *Rev. 22. 19, 20. If any Man shall add unto these Things, God shall add unto him the Plagues that are written in this Book: And if any Man shall take away from the Words of the Book of this Prophecy, God shall take away his Part out of the Book of Life, and out of the holy City, and from the Things which are written in this Book.*

Before I conclude this Chapter, I shall only observe, That true Baptism is necessary to the regular Constitution of a true Gospel-Church; and where that is wanting, the Church cannot be truly and rightly constituted. And if it be true, (as we believe it is, and we think nothing is clearer in Scripture) That the Baptism of Infants, so called, performed by Sprinkling, is indeed no Baptism, because the Subject and Manner of the Ordinance are wholly altered and changed from that of Christ's Appointment; then a true Gospel Church, as to its visible Form and Constitution, is only to be found among the People called *Anabaptists*. Baptism is a fundamental Principle of our holy Religion: But lest the Reader should mistake us in this Point, it's to be considered, that we must distinguish between fundamental Principles of Religion. Some Things or Doctrines are fundamental Points of Religion, and necessary, yea essentially necessary to Salvation, as Faith, Repentance, &c. In this Sense we don't say Baptism, or the Lord's Supper, and several other Things as might be named, are fundamental, or essentially necessary to Salvation. Again, some Doctrines or Ordinances are fundamental, or essentially necessary to the right Constitution or Frame of the Evangelical Church, as Christ and his Apostles framed and constituted it: And here we say Baptism is fundamental, or essentially necessary. *Christ alone*

alone is properly indeed, and only the Foundation of his Church, from whom she has Salvation: But of this we do not now speak. But the Ordinance of Baptism, which is an Inlet into the Church, is so far fundamental and essential to its external Frame, Form, and Constitution, that it cannot be a right visible constituted Church where there's no Baptism, or where 'tis not duly and rightly performed. We ought, as indeed most Protestant Divines do, according to the Scriptures, to distinguish *Christ's Church*, as to visible and invisible. The invisible Church comprizes or includes the whole Number of the Elect, or all Believers, who are or shall be saved, or the whole Catholick Church dispersed over the whole Face of the Earth, which we believe includes some Persons of or under all Denominations whatsoever. The visible Church are those who are regularly, duly, and rightly incorporated or imbodyed into the same, in a visible Form and Order by Baptism: First, repenting of Sin, believing in, and professing *Jesus Christ*; and then submitting to the same Institution, according to the Command of Christ, and the Practice of his Apostles. And so we are not to recede from this Rule and Order, and suffer the Ordinances of Christ to be altered, changed, or corrupted, under any Pretence whatsoever. Nor are we to be understood, as if we unchurched all other Protestant Churches, or uncharitably excluded them from Salvation: There's scarce any thing more distant from our Thoughts. No, we honour them as Brethren, love them as Children of God, and Believers, bearing the Image of *Jesus Christ*, when and where we see it is so; yet we cannot join with them in a Church-State, accounting it not a small or trivial Thing to mangle, maim, nay change, and wholly omit and destroy the Ordinances of Christ at Men's Pleasure. That Baptism is fundamental or necessary to Church-Communion, and to its external Form or Constitution, is, I think, too plain to be denied; and the Truth is proved by *Heb. 6. 1, 2, 3.* and *Matt. 28. 19, 20.* to omit any other Scriptures: And therefore we ought to contend for this Point of Faith delivered to the Saints. And we desire to lay no greater or lesser Stress upon this or any Ordinance whatsoever, than Christ himself has laid upon it. However, it's part of our Faith, that the Ordinances of Christ are not to be altered, changed, or omitted at the Wills and Pleasures of the greatest or most learned Mortals upon Earth, whatever they may pretend to the contrary.



C H A P. III.

Shewing, That the Churches mentioned in the New Testament; as far as we have an Account, were composed or made up of Members making Profession of their Faith in Christ, and testifying Repentance of their Sins. No mention of Infants Baptism from any Author of Credit till the Time of Tertulian, in the third Century, when it began to creep in; and then he manifestly opposed it. All the Writers before, that are reputed genuine, say nothing of it. About 250 Years after Christ, St. Cyprian held it, and the Lord's Supper, absolutely necessary to Infants Salvation, and gave both Sacraments to them. The Novatians dissented from St. Cyprian. No Instance can be given that they baptized Infants, or gave the Lord's Supper to them, or had any Gossips, Oil, Chrism, or Crossings in Baptism. The Concession of several Learned Men, who acknowledge that none but Adult Persons were baptized in the first Ages.

THAT the visible Church of Christ, since the first Institution of Baptism, did, in the Time of the Apostles, consist and was made up of Adult Persons, Men and Women, believing in Jesus Christ, is most plain and evident. So those, John 3. 6. So the Church at Jerusalem, Acts 2. 37. at Samaria, Acts 8. 12. at Corinth, Acts 18. 8. at Ephesus, Acts 19. 1, 2, 3. at Rome, Rom. 6. 1, 2, 3. at Galatia, Gal. 6. 1. So likewise the Household of the Jaylor, Acts 16. 33. of Crispus, Acts 18. 8. of Lydia, Acts 16. 14. of Stephanas, 1 Cor. 16. 15, 16. If there were Infants in any of these Households, (of which we demand Proof from those who assert it) that they were not baptized, is most plain from the Words. And so the Church continued, as far as can be found, till two hundred and fifty Years after Christ, or thereabouts, when some Persons began to introduce Infants Baptism. The Doctrine of Original Sin began to be disputed and controverted about that Time; and some thought that Infants could not be saved without Baptism, yea and the Lord's Supper also; and therefore they communicated Infants in order to Salvation, as appears from Cyprian and Augustin at large. 'Tis uncontestable, the Use and Origin of the

one is pretty near equal with the other ; for they came into the World much at one and the same time : Tho it may be, Infants Communion was the Product of Baptism ; for they knew not how to maintain the one without the other, or to bring Infants into a salvable State without both.

But when the Practice of Infants Baptism began to be introduced, it met with its Opposers : And tho it has obtained and continued, yet in all Ages God has raised up a People to bear Testimony against it, and oppose it as a human Invention. To me it's apparent, that among the *Novatians* and *Donatists*, before the Church was so much corrupted, and became National in the Time of *Constantine* the Great, there were a People who opposed the growing Errors and Heresies of those Times. And after them, in the sixth and seventh Centuries, there were a People who separated themselves from the *Romish* Superstitions and Errors, as appears from *Bede*, from the *Magdeburgensians*, *Usher*, *Fox*, and *Baronius* himself, and other Ecclesiastical Historians. *Baronius* himself tells us, ' In the Time of *Augustin* the Monk, ' the *Britons* had separated themselves from the *Roman* ' Church.' And after them, about the Year 830, *Claudius*, Bishop of *Turin*, protested against the *Romish* Corruptions, as several * Historians affirm. And after them, about 1000 Years after *Christ*, the famous *Waldenses*, or *Albigenses*, (a People, no doubt, sprung from those *Novatians* and *Donatists*) bare a Testimony to the Truths of the Gospel against Antichristian *Rome*. And after them, those People called the *Berengarians* and *Petrobrussians* (still *Waldenses*, or *Albigenses*, tho in After-times called by other Names, from the Places of their Abode, or their chief Ministers) bare the like Testimony to Evangelical Truths against *Romish* Errors. And after them, the *Wickliffians* and *Lollards*, in the thirteenth and fourteenth Centuries. And after them the *Lutherans*, and those Protestants in *Germany* ; among whom there were some who always maintain'd, with regard to Baptism, the Truths which we own, and practised Baptism as we do at this present. I deny not but there might be Errors among all those People ; for no Church or Community of Christians is so pure, but may and hath erred : Therefore I go not about to vindicate them in all Points they held, nor is the certain

* *Baronius* — *Moreland's History of the Waldenses, Bishop Taylor, and the New Atlas Geographus.*

Knowledge thereof possible to be obtained. But so much I find by my little Search into this Matter, that God has had a People in all Ages to serve him : Christ will have a Church, a Seed, a Remnant, to serve him as long as the Sun and Moon endure. And this little Church floating and tossed upon the Waves of the Sea of this World, shall be preserv'd, and not be destroy'd, because *Jehovah* is in her, and *the Gates of Hell shall never be able to prevail against her*. These *Novatians, Donatists, Waldenses, Berengarians, Lollards, Lutherans, &c.* as far as I can find, were no other than good honest dissenting Protestants, who stem'd the Tide of Persecution, abjured the Errors and Heresies of their respective Ages and Times, and professed the Truths transmitted from time to time down to us, which were at first delivered by *Christ* and his Apostles ; for which we have cause abundantly to bless our God. These, tho in all Ages they have been harassed and persecuted, and called Hereticks, were the true Church of *Christ* ; and among them were a People who have practised this Ordinance of Baptism as we do, and rejected that of Infants, believing it to be, as it is, a human Tradition only.

Now as to the Doctrines and Truths professed and owned in some Ages after the Death of *Christ* and his Apostles by the Christian Church, it is hard to come to the Truth in the Matter, nor are we to rely much upon human Testimony ; the Writings of the Antients being worn out by Time ; the Authors, like other Men, subject to Mistakes ; and those we have, most miserably abus'd, alter'd, chang'd, and not only so, but whole Pieces forg'd, and put upon the World in the Names of the Antients, which were none of theirs. This is abundantly made out by learned Men ; as, among others, particularly appears from * *Scultetus*, † *Daille*, and our renowned ‖ Bishop *Usher*, †† *Taylor*, and ‖‖ Dr. *Cave* ; all whom I have consulted, to satisfy my self in this particular.

* *Medulla Patrum at large.*

† *De vero usu Patrum, Lib. 2. c. 3, 4. Lat. Edit. printed 1686.*

‖ *State of the Ch. p. 45, & 198. printed 1613. and his Answer to the Jesuit's Challenge, c. 1.*

†† *Dissuasive from Popery, 1 Edit. p. 10, 11, &c.*

‖‖ *Lives of the Primitive Fathers at large, almost all over the Book ; and Du Pin acknowledges the same over and over in his Ecclesiastical History.*

Plentiful Instances of these Corruptions those worthy Authors have given us in their Writings, to which I refer you, being too tedious here to recite. Therefore the best and safest way in Matters of divine Worship, is to have recourse to the *Law*, and to the *Testimony*, omitting the *Fathers* and *Doctors* of the Church, unless in Matters of Fact; and in that too we ought to have due regard, and take care we are not imposed upon.

My present Design, in the following Sheets, is only to give a short, but true Account how the Ordinance of Baptism has in all or most Ages, since *Christ* and his Apostles, down to us at present, been perform'd by a People owning Believers Baptism, and requiring Profession of Faith and Repentance as Qualifications previous to the Ordinance, for the Satisfaction of many vulgar Persons, who know little or nothing of this Matter, and have had it instill'd into them, as if the People called *Anabaptists* were a People or Sect but of Yesterday, never heard of or known before the Reformation, about two hundred Years ago; whereas we claim the Right-hand of Fellowship of our Protestant Brethren, and believe the Constitution and Government of our Churches, and the Doctrines of Faith which we own and profess, are as consonant to, and agreeable with the Scriptures, as any People can modestly pretend to.

For the first hundred and fifty or two hundred Years after *Christ*, there are no Foot-steps of Infant-Baptism: Nothing of it to be found in the Writings of *St. Barnabas*, *Clemens Romanus*, *Ignatius*, *Polycarp*, *Irenaeus*, *Justin Martyr*, or *Theophilus Antiochenus*. In *Tertullian's* Time, about the latter end of the second Century, it began to appear, with its Gossips, Oil, Chrism, &c. But *Tertullian* opposed it, with its Sponsors and Fidejussors. And by his Writings it plainly appears, that it was his settled Judgment and Opinion that Infants ought not, or needed not to be baptized. His Words thereupon are, ' || According to every one's Condition, and ' Age too, the Delay of Baptism is more useful, and especially to little Children: For what Necessity is there that ' Sponsors should incur danger, since they being mortal, ' may fail of their Promise, and may be deceived by the ' Fruit of an evil Disposition? Indeed the Lord says, *Forbid* ' them not to come unto me: Let them come therefore

‘ when they grow up; let them come when they learn,
 ‘ when they are taught whither to come: Let them become
 ‘ Christians, when they are able to know *Christ*. Why does
 ‘ that innocent Age hasten to the Remission of Sins? Men
 ‘ act more cautiously in worldly Concernments; for this is
 ‘ to commit a divine Treasure to such as are not entrusted
 ‘ with an earthly one. Let them first know how to desire
 ‘ Salvation, that you may appear to have given to him that
 ‘ asks.’

Hence it appears, that tho some in his Days began to introduce this novel Practice, it was his settled Opinion, That Infants needed not, or were not to be baptized; and adds how Persons should come to Baptism, with Fastings, Prayer, Confession, &c.

As for what’s alledged from the *Apostolick Constitutions*, *Dionysius the Areopagite*, *Justin Martyr’s Responses*, they are unanswerably proved to be an illegitimate Offspring by the *Magdeburgensian Historians*, *Du Pin*, *Dailé*, *Briett*, *Perkins*, *Bishop Usher*, *Dr. Cave*, and others. And I have observed from those called the *Canons and Constitutions* of the Apostles, (as we have them translated by the learned *Mr. Whiston*) there’s a great Number of idle ridiculous Fancies and Things in them, of which we have not a Syllable in the Scriptures; which I could enumerate, if worth the Reader’s while.

* *Justin Martyr*, in his Apology to the Emperor *Antoninus Pius*, in behalf of the Christians, shewing how they were brought to Baptism in that Ages, expresses himself thus; (tho the Passage be large, yet because it contains a noble Piece of Antiquity, I will recite it fully:) ‘ I will
 ‘ declare unto you how we offer up our selves to God, after
 ‘ that we are renewed through Christ. Those who are con-
 ‘ vinced and do believe that the Things which we teach and
 ‘ affirm are true, and promise to live according to the same,
 ‘ are taught to beg and entreat of God with Fasting the
 ‘ Forgiveness of their Sins; and we also fast and pray with
 ‘ them. Then they are brought by us unto the Water; and
 ‘ there, in the same manner as we were new born, are they
 ‘ also regenerated: For in the Name of God the Father, and
 ‘ Sovereign of all Things, and of our Saviour *Jesus Christ*,
 ‘ and of the Holy Spirit, they are then washed in the Water.

* Apol. 2. p. 94. Paris Edit. printed 1636. And the same in Baxter’s Saints Rest, c. 8.

' After we have thus washed any Person upon his own Con-
 ' viction and Consent, we bring him to those whom we call
 ' *Brethren*, in the Place where they are assembled; and make
 ' publick Prayers, with a loud Voice, for our selves, and
 ' for the illuminated Person, that we may be so happy as
 ' to be found Disciples of the Truth, and may appear by our
 ' Works to have govern'd well, and to have kept the Com-
 ' mandments, that we may be saved with an everlasting Sal-
 ' vation. Then Bread, and a Cup of Water with a Mixture
 ' of Wine, are brought to the *President* of the Brethren;
 ' who taking them, gives Praise and Glory to the Father
 ' of all, by the Name of his Son, and of the Holy Spirit;
 ' and spends a considerable time in giving him Thanks for
 ' what is herein bestowed by him. When he has finish-
 ' ed Prayers and Thanksgiving, all the People present signi-
 ' fy their Approbation by saying *Amen*, which in the *Hebrew*
 ' Tongue signifies *So be it*. After the *President* has given
 ' Thanks, and all the People have signified their Approba-
 ' tion by saying *Amen*, those whom we call *Deacons* give
 ' to every one present of the Bread and Wine and Water,
 ' for which Thanks have been given, that they may partake
 ' thereof, and carry of the same to those who are absent.
 ' And this Food is by us called the *Eucharist*; of which it
 ' is not lawful for any to partake, unless they believe those
 ' Things to be true which are taught by us, and unless they
 ' be washed in the Laver appointed for the Remission of Sins,
 ' and for Regeneration, and unless they live so as *Christ*
 ' has directed.

Hence it is observable, *St. Justin* mentions only adult Per-
 sons, and (elsewhere, as *Mr. Wall* himself confesses) excludes
 Infants from being baptized, and in the Church; and says,
 That only adult Persons can or ought be baptized.

The *Magdeburgensian* Historians having shewn how Bap-
 tism was perform'd in the second Century; and having obser-
 ved that they who offered themselves to Baptism, repented
 of their Sins, and professed their Faith; and that upon being
 baptized, they were brought into the Congregation of the
 Brethren, that the Brethren might pray for themselves and
 the Persons regenerated; and that they did eat with the
 Brethren the Holy Supper: They further say, ' * It appears
 ' by this Description there was no Rule concerning the Time

* *Magdeb. Hist. Cent. 2. p. 111.*

' of Baptism, but that any Time was judged the fittest Time,
 ' when he that was converted to the Christian Faith was suf-
 ' ficiently instructed, as we may see by the Writings of
 ' *Tertullian*; of which will be shewed in due Place. Nei-
 ' ther do we read of any certain or appointed Time of the
 ' Year; nor do we find any thing of Exorcism used in Bap-
 ' tism; nor have we any mention of Oil, Sponsors, seven
 ' times signing with the Sign of the Cross, or Consecration
 ' of Fonts, &c.' From which 'tis very plain and evident,
 that in those Days there was a Profession of Faith required
 of those that were to be baptized; as it appears it ought to
 be, from the Church of *England* Catechism, tho it seems
 now Sponsors or Sureties must make up that Matter. But
 where do we read in Scripture of one Man believing for an-
 other? And why, if we will go by the Scripture-Rule, may
 not the Sureties be as well baptized for the Child, as believe
 for it? Besides, what a solemn Promise do these Godfathers
 and Godmothers make in the Name of the Child to be bap-
 tized? which is not in the power of any Mortal upon
 Earth to perform, *viz.* To renounce the Devil and all his
 Works, the vain Pomp and Glory of the World, and con-
 stantly believe God's Holy Word, and obediently keep all
 his Commandments, and walk in the same all the Days of
 his Life. As to these Godfathers and Godmothers, some say,
 That they were first brought in by *Hyginus*, Bishop of *Rome*,
 in the second Century, as he is placed by *Eusebius*, about
 144. But however that be, it's plain they are of a human
 Invention; for we have nothing of them in God's Book,
 which we ever desire to make our Rule. And what a mise-
 rable Thing is it to consider, how many poor ignorant Souls,
 profane Swearers and Drunkards, &c. and some who are
 scarce come out of their Infancy, and know not their Right-
 hand from their Left in divine Things, are permitted, and dare
 to make so sacred and solemn a Promise as is before expressed;
 as if they were jesting with the sacred Institutions of the *Holy*
Jesus? And most of those Persons, I am afraid, never think
 any thing more afterwards of what they have solemnly
 done in this Case. How poor and weak a Superstructure is
 the Doctrine of Infants Baptism, which is built upon such
 sandy Foundations, and upheld by no better Props and Sup-
 ports than these, as the Testimony of Fathers, and the Sanc-
 tions and Decrees of Popes, Councils, Canons, and Statute
 Laws?

But to return to our Historical Account: There are two

antient Writers in the third Century, much lean'd upon for Infants Baptism, when it began to be practis'd, viz. *St. Origen* and *St. Cyprian*. Concerning each of whom 'tis requisite to remark what the Learned say. And indeed it must be acknowledged, that what is found in the good Martyr *St. Cyprian* seems to be the very Spring and Fountain-head, from whence this Practice had its Original.

As to *St. Origen*, 'tis acknowledg'd we have not his Works in the Original, but some Fragments thereof; and what is brought for Infants Baptism from him, is from a *Latin* Translation, acknowledged to be corrupted, alter'd, and chang'd by *Ruffinus* the Translator, as appears indisputably from *Du Pin's Eccl. Hist. vol. I. p. 117. Daillé de vero Usu Patrum, Lib. I. c. 4. p. 65, 66. Lat. Edit. printed at Geneva, 1656. Daillé*, as to the Writings of *Origen* translated by *Ruffinus*, has these Words; 'He took so great a Liberty in translating the Writings of *Origen*, *Eusebius*, and others, which he translated out of *Greek* into *Latin*, that there's scarce a Page to be found in his Translations, in which he has not added, diminished, or altered and made something a-new.' *Daillé de Usu Patrum, c. 4. p. 65, 66.* And then he adds, 'And *St. Jerom*, altho he would shew his Displeasure at him, yet in this it is found he agrees with him: And he himself up and down acknowledges that he translated *Origen* into *Latin*, yet so, that he cut off those Things that were hurtful, and those that were useful only he reserved, and took away what was ill, by his expounding and explaining of the good; which, if I understand any thing, signifies, that if any thing was contrary to his Opinion, which at that time prevail'd among the Christians, and might be an Offence to the Unlearned, he put it out and cut it off in that Translation which he set forth.'

What is brought from him, is chiefly out of his fifth Book of *Homilies* on *Rom. 6.* where he says, 'The Church received a Tradition from the Apostles to baptize Infants.' Of which *Homilies*, and those upon *Leviticus*, *Erasmus* says, 'A Man cannot be certain whether he reads *Origen* or *Ruffinus*.' And the Learned *Rivett*, in his Treatise *De Autoritate Patrum, c. 14.* put his Commentary upon the *Romans* among his counterfeited Pieces, as not faithfully translated by *Ruffinus*; and his altering and changing in the Translation, is frankly acknowledg'd by *Ruffinus* himself, *Part I. p. 42.* His Words are, 'But I have more regard to my Conscience, than to a great Name: And tho I add something, and supply what was want-

‘ wanting, and shorten what seem’d too long, I don’t think
 ‘ therefore I ought to put my own Name to the Title, and
 ‘ rob him of the Work, who laid the Foundation, and fur-
 ‘ nished Materials for the Superstructure.’ And *Ruffinus* him-
 self further says, in his Preface to the Translation, ‘ That
 ‘ it was much corrupted before his own Translation thereof.’
 From all which it appears, little regard is to be had to these
 spurious Pieces. And *Grotius* says, in his Annotations on
Matt. 19. 14. ‘ What is ascribed to him is partly belonging
 ‘ to an uncertain Author, and partly interpolated.’

As to the Testimony produced from *St. Cyprian*, who flour-
 ished about the middle of the third Century; Note, That *Fi-
 dus* questioned whether an Infant should be baptized before the
 eighth Day, because under the Law they were circumcised on
 that Day: *Cyprian* answered him, by consent of sixty six
 Bishops in Council, as they say, assembled, ‘ That Baptism
 ‘ was to be administer’d to Infants as well as grown Persons,
 ‘ and not to be restrained to any Day.’ And upon this Prin-
 ciple, That the Grace of God was to be deny’d to none,
 esteeming the Sacrament absolutely necessary to Salvation.
 Now we are to observe, if it be true as learned Men say,
 That *St. Cyprian* was guilty of several gross Errors in Doc-
 trine; as, that the Church of *Rome* was the Mother-Church;
 that there should be but one High-Priest over it; that he was
 against Priests Marriage, &c. as may be seen by the *Mag-
 deburgensian* History, Cent. 3. c. 4. p. 84, 85, 86. And that he
 held both Sacraments necessary to the Salvation of Infants,
 and accordingly gave both to them, is past all Contradiction.
 The Words of *|| Daillé* are as follows thereupon: ‘ The Bles-
 ‘ sed Martyr was tinctur’d with the Error of his Age, sup-
 ‘ posing the Eucharist necessary to Salvation to all baptized
 ‘ Persons, not Infants excepted, as appears by his 59th Epi-
 ‘ stle. In which he, with sixty five Bishops, admits new-born
 ‘ Infants to Baptism and the Eucharist.’ He thought that
 Hereticks should not be admitted into the Church, unless
 cleansed from their Error by Baptism; and so he rebaptized
 such as came over to his Party, contrary to the Opinion and
 Judgment of *Stephen*, Bishop of *Rome*, who opposed him in
 that Case, and admitted all the Hereticks (as they were cal-
 led) who came over to him, without Distinction, as appears
 from *St. Cyprian*’s seventy fourth Epistle, and from † *Eusebius*.

|| De vero Usu Patrum, Lib. 2. p. 262, 263. Lat. Edit. Genev. 1686.

† Eccl. Hist. Lib. 7. c. 3. Eng. Edit. with *Valesius*’s Notes, 1684.

From whence I gather, he rebaptized the *Novatians* when they came over to his Church; for they and he differed in their Sentiments about Chrism, &c. to be used in Baptism, which they refused and denied, and he affirmed and used. From all which we may see, if these Things be true, how corrupt he was in his Opinions; and therefore his Testimony as to Infants Baptism, in the Case before us, is justly to be rejected, with his Chrism, Infants Communion, and other Errors. And moreover, it seems to be a Truth too plain to be denied, That the *Novatians* and *Donatists* kept their distinct and separate Congregations from St. Cyprian's, because of his Infants Baptism, Chrism, Infants Communion, and other growing Errors and human Inventions of those Times. That he held the Sacrament of Baptism, yea and the Eucharist too, (with St. *Augustin* afterwards) absolutely necessary to Salvation, and would give no hope of it without those Ordinances, is too plain to be denied. For he himself says, 'If any one be not baptized and regenerate, he cannot come to the Kingdom of God.' *Lib. 3. ad Quirinum, c. 25.*

But tho he was such a strenuous Assertor of Infants Baptism, and held it absolutely necessary to their Salvation, and was for Chrism, or anointing the Person baptized with Oil, Rebaptization, and Remission of Sins by Baptism, as before we have proved; yet the *Novatians* opposed him, and those that asserted the same Errors. * *Du Pin* says, 'St. *Ambrose* wrote two Books of Penance against the *Novatians*, who would not allow the Church had power to pardon Sins; and shews wherein the Error of the *Novatians* consisted, viz. That they would not admit to Communion those who had fallen by violating the Law of God: yet they pardoned lighter or lesser Sins. Which is to be thus understood, That they received to Communion such who did not sacrifice to Idols in time of Persecution, or were not guilty of scandalous enormous Crimes.' Moreover, the *Novatians* held, (as *Theodore* affirms) 'That those who were baptiz'd in the Catholick Church were to be rebaptized;' as † *Spondanus* also says in his Abridgment of *Baronius*: by which we are to understand, when baptized by Persons wicked and ungodly, they accounting such Baptism null and void, as those Authors observe. But I think, from what is said there-

* Eccl. Hist. Vol. 2. p. 217. Cent. 4.

† Spondan. in Ann. 214. No. 9.

upon, we may reasonably infer, That the *Novatians* rebaptized, or rather baptized such as came over to their Churches, upon Profession of Faith, who had no Baptism, or had not rightly, in their Judgment, been baptized by St. *Cyprian* and his Followers before.

The *Novatians* also denied the Power of the Keys to be given to the Church to forgive Sins; as the same Author observes a little below. 'And they did not (says he) anoint the Baptized with holy Chrism, because *Novatus* their Author, or Leader, was baptized in his Bed; neither after his Baptism had received those Things with which he ought to be anointed or imbued; neither was he sign'd by the Bishop with the Seal of the Lord, viz. with holy Chrism.' From all which we have very great Probability on our side, that they rejected with him the Baptism of Infants, as well as Chrism, and such like human Inventions, introduced therewith in that time.

I shall only add, before I dismiss this Head, some Reflections upon a Passage of * *Eusebius*, the Substance of which is also recited by *Spondanus* in his Abridgment of *Baronius*, in the Place before recited, on the Year 254, from *Dionysius Alexandrinus*, concerning the *Novatian* Heresy, as they call it. Among other Things, he says, ' *Novatus* stirred up Schism in the Church, disallowed of holy Baptism, and utterly abolished Faith and Confession of Faith before Baptism, and perfectly banished the Holy Spirit from them, i. e. from the Brethren.' Now, as to his Schism, the reason thereof, we have sufficient cause to believe, was the Corruptions growing up, or grown up, among St. *Cyprian's* Party, as Chrism, Exorcism, giving Milk and Honey to the newly Baptized, not a tittle of which can be found among the *Novatians*, who opposed them; and so they kept separate or dissenting Congregations from St. *Cyprian* and his Followers. As to his *denying holy Baptism*, it means not his denying Baptism at all, but the Baptism of those who had corrupted the Ordinance, and were scandalous unholy Persons who had administer'd it; and contemned it (as *Valesius* expresses it) as *unprofitable and ineffectual to Salvation*, meaning for Remission of Sins. Which most rationally is to be understood of Infants; for he did not look upon it to be in-

* Eccl. Hist. Lib. 7. c. 8. p. 120. Engl. Edit. with *Valesius's* Notes, printed 1684.

effectual to that end where there was Repentance and Faith. As to the Phrase of his *abolishing Faith and Confession of Faith before Baptism*, it is not to be understood as if he denied such Confession; for he approved and practised it. But when the Catechumens were to repeat the Creed, and came to the Words *Remission of Sins*, the *Novatians* not allowing Remission of Sins to be by Baptism, in that Sense abolished Confession of Sins before Baptism, which the Catechised repeated before the Sacrament. --- And as to his *banishing the Holy Spirit from the Brethren*, it cannot mean any other than their Denial of using Chrism, or anointing with Oil at the Imposition of the Bishop's Hands on the Party baptized, or the disowning any such thing as the Sacrament of Unction; for they allowed Imposition of Hands. And so *Eusebius* must be understood, according to *Valesius's* Notes upon the Place. And *Gabriel Prateolus*, in his *Life of several Sects*, p. 123. says of the *Novatians*, That they affirmed Infants did not stand in need of Baptism.

Thus stood the Case as to Infants Baptism in the three first Ages after *Christ*, as far as can be gathered; tho some few began to introduce it, yet it was not generally practised, but met with its Opposers.

As to the great *Gregory Nazianzen*, who flourished about the middle of the fourth Century, tho some say he asserted Infants Baptism, that they might not miss of the common Grace, yet he urges it only in case of Necessity and Danger, and gives an account expressly, in his 40th Oration, of those who in that time were not baptized by reason of Infancy.

But besides the Account now given, it further appears by the Concessions of a great Number of *Pedo-Baptists*, that Infants Baptism was not generally practis'd in the early Ages of Christianity. And if so, it cannot be denied but that most were against it. We will set down a few of these Concessions, instead of many, to clear up the Matter in question.

The * *Magdeburgensian* History says, (speaking of the Practice of Baptism in the first Century after *Christ*, or in the Apostles Time;) ' Examples prove that the Adult were baptized, both *Jews* and *Gentiles*, *Acts* 2. 8, 10, 18, &c. ' But of baptizing Infants, no Instances upon Record are to be read.'

* *Cent. 1. lib. 2. c. 6. p. 496.*

Monsieur † *Daille*, in his *Use of the Fathers*, says thus, ' In antient Times they often deferred the Baptism of Infants, and young Persons, as appears from the History of *Constantine the Great*, *Theodosius*, *Valentinian*, *Gratian*, and by *St. Ambrose*, and by the Orations (or Homilies) of *Gregory Nazianzen* and *Basil* on this Subject; yea, some of the Fathers have been of opinion it should be deferred. But whence is it that the very Foot-steps of that Practice do not this day remain in the *Roman Church*? They would fear he was no very pious Person, who would call her back to this Custom.'

* *Curcellaus*, a French Protestant Divine, says, ' The Baptism of Infants, in the two first Centuries after *Christ*, was altogether unknown; but in the third and fourth was allowed by some few. In the fifth and following Ages, it was generally received into Custom.' And again in his || *Dissertation on Original Sin*, ' That the Custom of baptizing Infants was brought in without the Commandment of *Christ*, and did not begin before the third Age after *Christ* was born: In the former Ages, no Sign or Foot-steps of it doth appear.'

The Learned †† *Dr. Jeremy Taylor*, in his *Dissuasive against Popery*, says, ' That there is no Pretence of Tradition that the Church in all Ages did baptize all the Infants of Christian Parents: It is more certain that they did not do it, than that they did, in the first Ages. *St. Ambrose*, *St. Jerome*, and *St. Austin*, were born of Christian Parents, and yet not baptized until the full Age of a Man. And more, That the Apostles did baptize any Children is not at all reported by any credible Tradition.'

Ludovicus Vives saith, ' That none were antiently baptized, but Persons of riper Years.' He says thus, in his Commentary on *Augustin*, *Lib. 1. c. 27*. ' That none were baptized of old but those who were of Age, who did not only understand what the Mystery of the Water meant, but desir'd the same: The perfect Image whereof we have yet in our Infants Baptism; for it is asked of the Infant, *Wilt thou be baptized?* for whom the Sureties answer, *I will.*'

† *Lib. 2. p. 329. Lat. Gen. Edit.*

* *Instit. Christianæ Relig. Lib. 1. c. 12.*

|| *Numb. 56.*

†† *Seet. 3. p. 117. printed 1667.*

* And *Vansleb* the French Historian, in his History of the Church of *Alexandria*, as it is translated by Mr. *Stennett*, says, ' That in the primitive Times Baptism was administered in *Alexandria* but once a Year, and that was on *Good-Friday*, and then none were baptized but such as were thirty Years of Age; and that tho some time after, this Custom was chang'd, and Permission was given to baptize the Children of Christians, yet the Custom of baptizing but once a Year was not altered till the Time of *Amba Theophilus*, their twenty third Patriarch, which was about the Year 401. *Socrates's Eccl. Hist. Lib. 6. c. 7, 9. & lib. 7. c. 7.*

What were the Sentiments of the Right Reverend and Learned Dr. *Barlow*, late Bishop of *Lincoln*, as to the Point of Infants Baptism, is confessed and acknowledg'd in his Letter to the late Reverend and Learned Mr. *John Tombs*, who wrote largely against it : Which Letter was printed in the Doctor's Life-time, and own'd by him. And to the same effect with the Letter, I have heard the late Mr. *Grantham*, the Doctor's Countryman, say, The Doctor has acknowledged in Conference the Substance thereof to him. Because the Letter is material and genuine, and I think a substantial Truth, tho it has been three times printed, I will here again adventure to publish it to the World. The Words are :

' I do believe and know that there is neither Precept nor Example in Scripture for *Pedo-Baptism*, nor any just Evidence for it for above two hundred Years after Christ : that *Tertullian* condemns it as an unwarrantable Custom ; and *Nazianzen*, a good while after him, dislikes it too. Sure I am, that in the primitive Times they were *Catechumeni*, then *Illuminati*, or *Baptizati*, viz. taught or catechised, then *illuminated* or *baptized* ; and that not only Pagans, and Children of Pagans converted, but Children of Christian Parents.

' The truth is, I do believe *Pedo-Baptism*, how, or by whom, I know not, came into the World in the second Century ; and in the third and fourth began to be practised, tho not generally, and defended as lawful, from the Text grossly misunderstood, *John 3. 5.*

‘ Upon the like gross Mistake of *John* 6. 53. they did for many Centuries, both in the *Greek* and *Latin* Church, communicate Infants, and give them the Lord’s Supper: And I do confess they might do both as well as either. But altho they baptized some Infants, and thought it lawful so to do, yet *Austin* was the first that ever said it was necessary.

‘ I have read what my Learned and Worthy Friends *Dr. Hammond*, *Mr. Baxter*, and others, say in defence of it; and I confess I wonder not a little that Men of such great Parts should say so much to so little purpose; for I have not as yet seen any thing like an Argument for it.’ Thus far *Dr. Barlow*.

* *Dr. Hammond* himself confesses, ‘ That all Men were instructed in the Fundamentals of Faith antiently, before they were permitted to be baptized.’

And, to conclude all, || *Mr. Baxter* says, ‘ *Tertullian*, *Origen*, and *Cyprian*, who lived in the second and third Centuries, do all of them affirm, That in the primitive Times none were baptized without an exprefs covenanting with God, wherein they renounced the World, the Flesh, and the Devil, and engaged themselves, and promised to obey him.’ And again, in his *More Proofs*, p. 188. he says, ‘ I confess the Words of *Tertullian* and *Nazianzen* shew it was long before all were agreed of the very Time, or of the Necessity of baptizing Infants before any Use of their Reason, in case they were like to live to Maturity.’

I could add abundance of Testimonies more in this nature, and tire my self and the Reader; but shall conclude with one more, who wrote in the ninth Century, and is unexceptionable, viz. † *Walafridus Strabo*, who says thus, ‘ That in the primitive Times the Ordinance of Baptism was only administer’d to those who, through Perfection of Body and Mind, had attain’d to this, That they knew and understood what Profit they received by Baptism; what was to be profess’d, what to be believed; and lastly, what was to be observed by those that were born again in *Christ*.’

* *Pract. Catech. Lib. 1. c. 3. p. 23.*

|| *Saints Rest, p. 1. c. 8. 55.*

† *De Reb. Eccl. or his Eccl. History, c. 26.*

C H A P. IV.

Shows, That though Infants Baptism began to be practised in the third Century by some, viz. St. Cyprian, who upon a Mistake of John 3. 3. and 6. 53. gave both Sacraments to Infants; yet the Council of Neocæsarea, held about the Year 416. mentions only such to be baptized as desired it. The Comment of Zonaras and Balsamon, two Learned Writers, thereupon. And though it began to be generally practised in the fourth and fifth Centuries, and so forwards; it was all along opposed. Some opposed it in the fourth and fifth Centuries; as the Pelagians, and the Donatists, as appears from St. Augustin's Writings at large, and from the great Council of Milevis, summoned thereupon, who established Infants Baptism, and cursed those who opposed it. Infants Baptism opposed in the sixth Century, as appears by the Councils of Gerunda and Bracara in Spain.

THAT there were a People professing Believers Baptism, and against that of Infants, also appears from the sixth Canon of the Synod held, about 315, in *Neocæsarea*, a City of *Asia Minor*. The Canon it self, and Comment thereupon by *Zonaras*, are so largely recited from the Original by *Mr. Stennett*, and mentioned by several more of our Communion, that I need only recite the most material Words of the Canon relating to Baptism, as I have them from * *Grotius*: ‘ Concerning a Woman with Child, she may be baptized when she pleases; for her Baptism concerns not her Child, because the Choice of every one is demonstrated, and that by Profession.’

The Comment of *Balsamon* thereupon is in these Words: ‘ The unborn Infant cannot be baptized, because it is not yet come into the Light; neither can it have Desire of making Profession, which is required in holy Baptism.’

And the Words of *Zonaras's* Comment upon the Canon are, ‘ The Infant will need Baptism when it shall be capable

* Annotat. in 19 Mat. 14.

‘ to make a Choice.’ And then he shews, That Infants Baptism was not originally practised in the *Greek Church*, because *Constantine the Great*, born of Christian Parents, and *Gregory Nazianzen*, the Son of a Christian Bishop, and under his Care, were not baptized till they came to Years of Discretion. The same he observes of *John Chrysostom*; and adds, ‘ That many of the *Greeks* in every Age, even unto this present Time, do observe the Custom of deferring the Baptism of Children until they can be able to make Confession of their Faith.’

As to Infants Baptism in the fourth Century, in the Time of *St. Augustin*, it began to be more generally practised and urged as absolutely necessary to Salvation, from *John 3. 5*. It was supposed that Infants could not be saved, but must inevitably perish if they died without it, their original Sin being not washed away. It must be considered, that this was the only Argument used to enforce that Practice in those Days. But there were those who opposed *St. Augustin* in that Point, and denied there was such a Necessity of Baptism, and omitted it: Which if we prove, is all that is needful in the present Case. Now what *Cresconius*, *Vincentius Victor*, *Marcellinus*, *Faustus*, *Fulgentius*, *Pelagius*, the *Donatists*, and others of *St. Augustin*’s Opposers, held as to Doctrines of Faith, or after what manner they held the Matters in dispute, I cannot say; for we have little or nothing but what is taken from *Augustin*, and their manifest Adversaries. I will not go about to justify them: They might have their Errors, and so I am sure had *St. Augustin* himself.

It is not fair to pass Judgment against *Augustin*’s Opposers, unless we had their own Writings to make Judgment of the Matters in controversy. As to the Difference or Division between *St. Augustin* and the *Novatians* and *Donatists*, as far as I can find by *St. Augustin*, and some modern Authors, as *Du Pin* and others, it consisted principally in these three Things:

1. The *Donatists* held that the Baptism administer’d by Men unregenerate or ungodly, or holding heretical Opinions, was null and void: And not accounting such Persons to belong to the Church, they baptized those who came over from them. Or rather, this Ordinance being in their Days administer’d with Chrism, Exorcism, and other human Devices, those Persons who had been so baptized, the *Donatists* baptized again, esteeming that no Baptism which was not a right one. *St. Augustin* affirmed, let Baptism be administer’d by

F

whom

whom it would, the Efficacy of the Sacrament depended not upon the Holiness of the Administrator, but that it was valid notwithstanding the Unholiness of him that administer'd it. And herein, as to the Matters in dispute, it's granted St. *Augustin* was in the right.

2. The *Donatists* maintain'd, That Persons convicted of certain Crimes were not fit Members of the Church of *Christ*, nor to be communicated with. St. *Augustin* was for a more numerous (national-like) Church; and said such were to be borne with; that the Church was made up of Good and Bad, Wheat and Tares; and that such were to be tolerated for fear of Schism.

3. The *Donatists* allowed Infants had original Sin, and yet needed not to be baptized; and so say those of our Profession now. Accordingly *Spanhemius*, *Fuller*, and others, make them and the modern *Anabaptists*, in that Case, all one. St. *Augustin*, in * two Books, written against *Vincentius Victor*, refutes eleven Errors which, he says, *Vincentius* held; one of which was, That original Sin is remitted in Children that die without Baptism. And in his Book of *Merit and Remission of Sins* against *Marcellinus*, he argues particularly for Infants Baptism as necessary to remit original Sin, and confer Grace.

The same *Augustin* urged the Necessity of the Lord's Supper to Infants from *John* 6. 51, 53, 57. and accordingly gave it them. Not a Word of which we can find from the *Novatians* and *Donatists* in those days. † St. *Augustin* likewise charges *Vincentius*, as holding that Infants are guilty of original Sin, and yet affirming that tho they are not sacramentally baptized, they shall enter into the Kingdom of Heaven. And therefore ‖ *Viccomes* puts *Vincentius Victor* among those who denied Infants Baptism, out of *Augustin's* Book *De Anima*, Lib. 1. c. 14.

Again, ** St. *Augustin* says, ' Thou acknowledgest that
' Children are guilty of original Sin, yet absolveest them
' without the Laver of Regeneration, and permittest them
' to go into Paradise, and afterwards into the Kingdom of

* Vid. Du Pin's Eccl. Hist. Vol. 3. p. 198, 199, 200, 205.

† Tom. 2. c. 101. fol. 104.

‖ Lib. 1. c. 2.

** Tom. 7. p. 1284.

Heaven. These Things are very perverse, and against the Catholick Faith. From whence 'tis plain the Complaint could not be that they held (as some *Pedo-Baptists* now) that Infants were saved if perchance they died without Baptism: For the *Donatists* argued it was not needful to baptize them, to wash away their original Sin; otherwise the Contest was about a Shadow, a meer beating the Air. And therefore, since our Adversaries object 'tis against the Rules of Logick to prove Negatives, we demand of them to prove that the *Donatists* were for Infants Baptism: If they were, it's plain their Controversy with St. *Augustin* was vain and frivolous; and he wrote many Books against them to no purpose. I think *Augustin* might have spared his pains against the *Donatists*, if they were for Infants Baptism, and believed with him also (at 'tis confess'd they did) that Infants had original Sin.

Augustin, in his Book *De Fide ad Petrum*, ch. 6. says, 'Firmly do thou hold, and by no means doubt, that not only Men who are come to the use of Reason, but also Children, whether beginning to live in their Mother's Womb, and then dying, or being newly born of their Mothers, if they die without the Holy Sacrament of Baptism, which is given in the Name of the Father, Son, and Holy Spirit, do go into Everlasting Fire, there to be punished; because, tho they have no actual Sin of their own, yet they have the Fault of original Sin thro the carnal Conception of their Nativity. And if thou know any teach contrary hereunto, shun him as the Plague, reject him as an Heretick, and as an Enemy to the Christian Faith; let him be anathematized by all Catholick Christians.' *

Fulgentius the *Donatist*, and *Cresconius*, did deny Infants Baptism, and asserted only that Baptism which was after Faith, (as says the † *Migdeburgensian* History.) || *Augustin* also, in his Epistle to *Marcellus*, writes against them for denying Baptism to Infants. If they were for Infants Baptism, the Dispute was needless, (as was instanced before) because they denied that Baptism washed away original Sin. But tho they held Infants had such Sin, yet they believed they stood not in need of Baptism, and so, it seems, they permitted them to die without it.

* *August. Tom. 7. p. 84.*

† *Cent. 5. p. 631. and Vicecom. Lib. 3. c. 3. p. 66.*

|| *Tom. 7. c. 6. p. 724.*

And further, besides what the *Magdeburghers* have said of *Fulgentius* and *Cresconius*; * *Walden*, who wrote in the Time of *Wickliff*, about 1380, or 1390, says that *Vincentinus Victor* did deny Baptism to Infants. And our modern Writers, as † *Osiander*, ‖ *Fuller*, ** *Bullinger*, and †† *Spanhemius*, testify that the *Donatists* and modern *Anabaptists* were all one. The Words of *Spanhemius* are, ' That with the *Donatists*, *Eunomians*, and other Hereticks, they condemn ' *Childrens Baptism*.' And he quotes *Augustin* against the *Donatists*, and the second Canon of the *Milevitan Council*, to evince it.

Fuller, in his *Holy War*, c. 2. p. 381. says, ' There were ' two Sorts of them; one pious in their Lives, yet erroneous ' in Doctrine: Yet the Fathers in that Age counted them Bre- ' thren; and that they called a Council of their own of ' 270 Bishops in St. *Augustin's* Time, which confirmed their ' Opinions.' p. 388. from *Augustin's* Epistle *ad Vincentium*. And about that Time the *Donatists* suffered much from, and were persecuted by *Cyprian's* Party, called *Catholicks*. *Du Pin*, Vol. 2. p. 92. And *Innocentius*, first Bishop of Rome in that Century, persecuted the *Novatians* at Rome, and deprived them of many Churches, as *Socrates* testifies, *Eccles. Hist. lib. 7. c. 9.*

A little after, *Celestinus* persecuted the *Novatians*, and forced their Bishop to hold his Meeting in private and obscure Houses, who till this Time flourished at Rome, and had a numerous Congregation therein. Cap. 11. at large there. And the *Novatians* and *Donatists* held together in those three Things, before mentioned, against *Augustin* and *Cyprian's* Party. They were a holy and religious People, pressing after Purity of Churches, and every particular Member thereof, not admitting scandalous Sinners, but only godly Persons, walking according to their Profession, into Communion: Upon which account they separated from *Augustin* and *Cyprian's* corrupt Church. And therefore they were called *Cathari*, or *Puritans*, and persecuted by those of *Augustin* and *Cyprian's* Followers, much like as our Protestant Dissenters were, and

* De Sacram. Tit. 5. c. 53. fol. 118.

† Cent. 16. p. 176.

‖ Eccl. Hist. Lib. 5. p. 229.

** Lib. . fol. 216, 222. De Baptismo.

†† Spanhemius's Engl. Warning, c. 4. p. 45.

the *Waldenses* heretofore; of whom you shall hear in the Sequel of this Discourse.

The Controversy between *Augustin* and *Pelagius*, as *Augustin* tells us, (for we have nothing of *Pelagius's* Writings) was principally about *Free-Will* and *Original Sin*, which latter *Pelagius* denied, and *Augustin* affirmed. *Pelagius* had his Errors as well as other Men; and herein he was mistaken. Yet, if we may believe * *Du Pin*, 'He was a Man of great Esteem in the Church in those Days, tho he held too much for the Strength of Nature to do good Works.' But what his Sentiments were, we cannot possibly determine, since his Works are not to be had. He might not be so corrupt, as *Augustin* his Antagonist represents him: Therefore 'tis not reasonable to pass such a Judgment of Condemnation against him as some do: *Judex qui aliquid statuit parte inauditâ alterâ, haud æquus erit.* Some say, from *Augustin*, in his Sermon *De verbis Apostoli*, intitled, *De Baptismo parvulorum contra Pelagianos*, and from *Augustin's* Book *de Heres.* Tom. 6. Her. 88. That *Pelagius* allowed Infants Baptism. But I cannot help hesitating a little about it: I am sure his Opinion of original Sin was very opposite to that of Infants Baptism. And if it be true, as † *Spondanus* and *Usher* say, 'That he asserted that an Infant dying, not being baptized, could not deservedly perish, because it was born without Sin:' And if those were some of his Heresies charged upon him by the *Carthaginian* Council, as the same || *Spondanus* notes, 'That Infants newly born were in that State (meaning of Purity) as *Adam* was before his Fall; and that Infants, tho not baptized, might have eternal Life:' If these Things were true of him, I say, (as *Spondanus* from *Baronius*, and Bishop *Usher* himself, assert) it can hardly be believed he was for Infants Baptism. But if some will not allow this for an Evidence that he was against it, yet it must be allowed for a strong Probability that he was so. And for my own part, I believe he and his Followers were for *Believers Baptism* only, and not at all for Infants; and the Reasons above, and what we find in *Augustin's* Wri-

* Eccl. Hist. Vol. 3. p. 200.

† *Spondanus's* Abridgment of *Baronius*, Anno 411. num. 9. And also Bishop *Usher* in *Antiq. Brit.* p. 117. Edit. printed 1687. Ex. Aug. de Peccato Orig. c. 11.

|| Ibid. Anno 415. num. 415.

tings, induce me so to believe. And *Celestius* hardly spoke like himself, if he acknowledged, (as (a) *Augustin* says he did) 'That Infants were to be baptized for Remission of Sins, according to the Custom of the universal Church, and the Judgment of the Evangelists, and yet said that Infants were not to be baptized for the Remission of Sins:' For he asserted they had none. And I have seldom or never heard of any who own'd Infants Baptism, and yet denied it was for the washing away of original Sin. But I think *Celestius* also, by what is said, must be against Infants Baptism at all, or else he spake not like himself.

(b) Mr. *Wall* indeed pretends to give us *Pelagius's* Creed, sent to Pope *Innocent*; wherein *Pelagius* expresses himself for Infants Baptism, saying, 'We hold one Baptism which ought to be administer'd with the same sacramental Words to Infants, as it is to elder Persons.' And he afterwards brings in *Celestius's* Creed, sent to *Innocent*; wherein (c) *Celestius* owns Infants Baptism.

But it may be questioned, by Mr. *Wall's* own Confession, whether either of those Pieces are genuine; for he says, p. 199. '(d) Some learned Men make *Celestius* to have published two Treatises at Rome at this Time, one called *Confessio Fidei*, *Zozimo Papa oblata*, and the other *ad Zozimum Libellus*: And that the *Confessio Fidei* was in a manner the same with *Pelagius's* *Libellus*, in the Sentences and Words: And that *Pelagius's* *Libellus* is that which goes under the Name of St. *Hierom's* *Explanatio Symboli ad Damasum*; and *Celestius's* *Confessio Fidei* is, for the greatest part, the same with that which goes for St. *Augustin's* *Sermon*, 191. *de Tempore*.' And, in p. 158. he says, 'It is so handsomely drawn, as that it has passed sometimes for St. *Augustin's*, and sometimes for St. *Jerom's*.' And the learned Men he quotes for this, are *Garner*, and Dr. *Cave*, *Hist. Literar. in Pelagio & Celestio*.

However, after all that can be said, and gathered up by Shreds and Bits from *Augustin*, 'tis very dubious, and hard to be proved, that either *Pelagius* or *Celestius* were for Infants Baptism: But his Works seem to assert they were against it.

(a) De Peccat. Orig. c. 5, 6. cited by Usher, Brit. Antiq. p. 146.

(b) Hist. of Infants Baptism, *Edin.* 2. c. 19. p. 205.

(c) Ibid. p. 211.

(d) Ibid.

And if they were for it, surely no Men under Heaven (for sensible acute Men they were accounted, even by *Augustin* himself) ever more argued unlike themselves; even to assert Infants Baptism, and to deny it to be to wash away original Sin: Which is to assert they are to be baptized for something, and that something is just nothing.

Further, Mr. *Wall* says, p. 211. of the said Book, *Edit. 2.* 'The Creed or Book of Faith which *Celestius* presented, (meaning to Pope *Innocent*) is no where extant; but only *Augustin* has cited some part of it upon occasion.' So that we are beholden to St. *Augustin* only for Proof of this Point, and must take for granted what he says of their Doctrines and Articles of Faith, tho we have not a Word of them from any genuine Writings of their own; so resolved are Men to make them be of their Opinion, tho Infants Baptism be as opposite to the other Doctrines of *Pelagius* and *Celestius*, even as Light and Darkness can be; which to maintain, Mr. *Wall* acknowledges to be perfect *Irish*.

Moreover, that there were a People in that Century who not only denied original Sin, but the Baptism of Infants, not only upon that account, but wholly; appears both in Doctrine and Practice, from those two Councils which were the principal Establishers thereof, viz. that of *Milevis* in *Africa*, held about 402, and the other at *Carthage*, held about 416. They decreed and ordained the Practice, and anathematized those who opposed it. In the Council of *Milevis* *Augustin* was President, or at least a leading Man. The occasion of their Assembly was the Difference between *Celestius*, *Pelagius*, and St. *Augustin* and others, about original Sin, Infant-Baptism especially, and several other Things. Learned Men, it appears, have confounded those two Councils: Some Historians, as *Baronius* and the *Magdeburghers* make them two Councils: But the Canons, as the *Magdeburghers*, compared with Bishop *Usher*, set them down, seem one and the same. One was held under Pope *Innocentius*, about 402, as says *Baronius*; the other under Pope *Zozimus* his Successor, about 417, as says Bishop *Usher*. One main Design of the Councils, was to condemn the Error of those who denied Infants had Salvation by Baptism. The *Magdeburgensian* History tells us, 'They censured the Errors of those who affirmed that the Sacrament of Christian Grace (or Baptism) profits not Infants to everlasting Life.' *Cent. 5. p. 835.* The same Historians again, p. 842. mention it as 'An Error, to affirm that Infants may have eternal Life, tho they be

‘ not renewed by the Sacraments of Grace.’ And again,
 ‘ It is foolish and ridiculous to think Infants can be rewarded
 ‘ with the Gifts of eternal Life without Baptismal Grace ; and
 ‘ therefore the Canon of the *Milevitan* Council, as ’tis ex-
 ‘ pressed in *Reg. Collect. tom. 4. p. 559.* condemns those who
 ‘ affirmed that Infants unbaptized might be saved.’ The
 Canon in the *Regia Collectio* is in these Words : ‘ We decree
 ‘ likewise, That if any one affirmeth of the Words which
 ‘ our Lord said, *In my Father’s House there are many Man-*
 ‘ *sions,* that it may be understood, That there is some mid-
 ‘ dle Place, or any Place whatever, where Infants live in a
 ‘ State of Happiness, who die without Baptism, without
 ‘ which they cannot enter into the Kingdom of Heaven,
 ‘ which is eternal Life ; he be accursed.’

Now it’s very clear and evident that the Makers of this
 Canon held the absolute Necessity of the Baptism of Infants
 for their Salvation ; and those against whom it was made
 held, That they might (tho unbaptized) enter into the King-
 dom of Heaven, and that therefore their Baptism was not at
 all necessary. And some perhaps might have a Notion that
 Infants should have some distinct Place from others, from the
 Words of our Saviour, some middle or other Place where
 Infants may live happily, &c. And the *Magdeburgenses*,
 representing the Error of those whom the Canon condemns,
 say, ‘ (a) They (*i. e.* those whom the Council condemns)
 ‘ hold, That the Sacrament of Christian Grace (or Baptism)
 ‘ profits not Infants to everlasting Life.’ And this was what
 the *Donatists* held, as appears from the Council’s Letter to
 Pope *Innocent*, p. 842. and Pope *Innocent*’s Decretal Letter
 to them again, p. 845. to which the Reader is referred for
 his better Satisfaction.

And the (b) *Magdeburgers*, reciting the second Canon of
 the Council of *Milevis* just in the same manner as the reverend
 (c) *Usher* does that of *Carthage* ; which judicious Authors
 seem (whether by Mistake, or no, I know not) to make both
 one, making both say one and the same thing ; tho other Au-
 thors make them two Councils, one held in the Year 402,

(a) *Ecc. Hist. Cent. 5. p. 835.*

(b) *Cent. 5. p. 835.*

(c) *Antiq. Brit. p. 153.* And the same we have verbatim in *Saint*
Augustin, De Ecclesiasticis Dogmatibus, Tom. 3. p. 201. printed at
Basil, 1556.

and the other in 416; express the Canon in these Words, or to this effect; 'It is decreed, whoever denies Infants, new born of their Mothers Womb, are to be baptized, or affirming they may be baptized for the Remission of Sins, deny that they contract any thing of original Sin from *Adam* which should be purged away by the Laver of Regeneration, (from whence the Consequence would be, that in them the Form of Baptism for Remission of Sins, would not be true, but falsely understood) let him be accursed.' From which Canon it is most plain and evident, there were some who denied Infants should be baptized at all, as well as some who might say they should be baptized, and not for Remission of Sins. Tho the latter part seems a Contradiction, that any should say they might be baptized for Remission of Sin, viz. original Sin, and yet contracted none from *Adam*. The Conclusion then we draw from these Premises naturally results, That there were a People in those Days who adhered to the Practice of Believers Baptism, and denied that of Infants; or to what purpose was the Synodical Constitution?

Grotius, in his Annotations on *Matt. 19. 14.* says, 'In the Councils you cannot find any antienter mention of the Custom of Infants Baptism, than the Council of *Carthage*.'

Now I would ask any considering Man who reads that Statute made here at home, in the Age before us, in the Fifth Year of Queen *Elizabeth*, cap. 23. when, 'The Writ *De Excommunicato capiendo* was ordained against Persons excommunicate for some Cause of Contempt, or some original Matter of Heresy, or refusing to have his or her Child baptized, or to receive the holy Communion as 'tis now commonly used to be received in the Church of *England*, or to come to divine Service now used in the said Church of *England*:' I would, I say, ask such a one whether any sensible Man, in the Ages to come, would not look upon it as a ridiculous Sanction, if there were no such Persons that did refuse to baptize their Infants, come to divine Service, or receive the Communion in the Church of *England*?

But that there were Anabaptists (so called) in the Reign of that excellent Princess, and some Sufferers too (thro the Instigation of some hot-tempered Men) for the Truth now in debate, let us see what we have from Mr. *Fuller* in these Words, which he has, I suppose, from *Stow's Chronicle*, p. 679. 'Now began the Anabaptists wonderfully to encrease in the Land :

' Land : And as we are sorry that any Countrymen should
 ' be seduced with that Opinion, so we are glad the *English*
 ' as yet were free from that Infection : For on *Easter-Day*
 ' was disclosed a Congregation of *Dutch Anabaptists* without
 ' *Aldgate* in *London*, whereof seven and twenty were taken,
 ' and imprisoned, and four, bearing Faggots at *Paul's-Cross*,
 ' solemnly recanted their dangerous Opinions. Next Month
 ' one *Dutchman* and ten Women were condemned ; of whom
 ' one Woman was converted so as to renounce her Errors,
 ' eight were banished the Land ; two more so obstinate, that
 ' Command was issued out for their burning in *Smithfield*.
 ' But, to reprieve them from so cruel a Death, a (a) grave
 ' Divine sent the following Letter to Queen *Elizabeth*. ' —
 Then follows the same Letter : and then Mr. *Fuller* adds,
 ' Indeed, damnable were their Impieties ; and she necessitat-
 ' ed to this Severity, who, having formerly punished some
 ' Traitors, if now sparing these Blasphemers, the World
 ' would condemn her, as being more earnest in asserting her
 ' own Safety than God's Honour. Hereupon the Writ *De*
 ' *Heretico comburendo* (which for seventeen Years had been
 ' hung up in *Terrorem*) was now taken down, and put in
 ' Execution, and the two *Anabaptists* (b) burnt in *Smithfield*,
 ' died (as he says) in great Horrour, with Crying and Roar-
 ' ing.' *Fuller's Church-History*, Lib. 9. §. 12, 13. p. 104, 105.

And before this, in the Year 1535. in the Time of *Henry*
 the Eighth, several *Anabaptists* were apprehended, and put
 to death. *Fox's Acts and Mon.* Vol. 2. p. 315.

Obj. But with regard to Q. *Elizabeth's* Statute *de Excommu-*
cato capiendo, some may yet object, and say, There were some
 who baptized their Infants then, but not according to the
 Liturgy of the Church of *England* ; and received the Sacra-
 ment, but not in that Manner ; the *Romanists* especially,
 against whom the Law was intended. And so it might be in
 the Age of the Council of *Carthage* : They might baptize
 their Infants, but not for original Sin.

In answer to this Objection, We know there were Dissen-
 ters in Q. *Elizabeth's* Time, who did not baptize Children at
 all, and were prosecuted then, as they have been within our
 Memories, upon the same Statute for that Offence ; which Law
 will stand as an Evidence to future Ages that there were a

(a) Mr. John Fox.

(b) July 22. 1575.

People at that Time disowning Infants Baptism. And this, 'tis plain, was the very Case. And one Reason of the Decree of the Council of *Carthage* for condemning the Doctrine of *Antipedo-Baptists* in this Particular, which the Council esteem'd erroneous and heretical, but which is indeed truly evangelical and divine, was, because they judg'd Infants stood not in need of it, having no original Sin to be washed away. And this one would think as rational a way of arguing as possibly can be.

From all the Disputes between *Cyprian* and the *Novatians*, *Augustin* and the *Donatists*, and *Pelagius*, about original Sin, and the Necessity of Infants Baptism to wash it away, giving the Eucharist to Infants, Chrism, Exorcism, &c. what's more plain and evident than that those Persons oppos'd them, and did not admit those Practices, since we find not a Word thereof among them? And it's very clear, that the Errors of Infants Baptism and Infants Communion had their first Rise and Original together in or about the third Century, upon a Conceit Men had entertain'd that Infants should be saved thereby, because of original Sin.

In the sixth Century a Council assembled at *Gerunda* in *Spain*, about 520, or, as (a) *Du Pin* says, in the Year 517, decreed, 'That Infants newly born, if sick, or not able to suck the Breast, should be baptized.'

The first Synod of *Bracara* in *Spain*, held in the latter end of the same Century, or very early in the next, (b) *Spondanus* says, condemn'd the Errors of the *Priscillianists*. And (c) *Du Pin* says that Council ordain'd, 'There should be no Commemoration nor Singing of Psalms for Catechumens that die without Baptism. And (d) *Cassander*, in his Testimonies of Infants Baptism, says, 'In *Bernard's* Time there sprung up a Heresy of an antienter Original, meaning that of the *Albigenses*; and these, to the rest of their Errors which they borrowed from the *Manichees* and *Priscillianists*, added this, They said the Baptism of little ones was unprofitable; and that it profited none but such as believed.' *Spondanus* expressly says, That this *Bracarense*

(a) *Du Pin's Eccl. Hist. Cent. 6. vol. 5. p. 115.*

(b) *Abr. of Bar. Ann. 563. num. 3.*

(c) *Eccl. Hist. Vol. 6. p. 148.*

(d) *Epist. to D. of Cleves.*

Council was assembled to condemn the said Errors of the *Manichees* and *Priscillianists*.

And it is very probable this was the chief occasion of their assembling: For the first seventeen Canons of this Council oppose the *Priscillianists* by Name, as a considerable Number of the same Canons make the like mention of *Manicheus* and *Sabellius*, and their Followers. But there is in this Council a great Number of other Canons; among which that concerning Infants dying unbaptized is the thirty fifth. The occasion of which Canon seems to have been *Adrianus*, Bishop of *Corinth*, his denying Baptism to Infants, and suffering them to die without it. If what the *Magdeburghers* say of this Matter, *Cent. 6. p. 655.* and what Mr. *Danvers* says from *Merning's History, p. 496.* and his *Dutch Martyrology, p. 204.* will not suffice, let it fall; it will not do us much hurt.

So warmly was this Doctrine asserted in these Times, That Baptism, and the Lord's Supper also, was essentially necessary to Infants Salvation, and that they were damned without them, that in this same Council of *Bracara* it was decreed, 'That Infants new born from their Mothers Womb should be baptized.' And (a) Mr. *Weems* tells us, 'It was a good Decree of that Council, which ordained that those who despised their Baptism, and died, and those who hanged themselves, should be buried together, as both guilty of Soul-murder. Upon this Necessity, there were some who baptized them after they were dead, and put the sacramental Bread in their Mouth as their *Viaticum*.'

(a) Christian Synagogue, *Lib. I. c. 6. p. 116.* referring to the 34th and 35th Canons of that Council.





C H A P. V.

Infants Baptism not practised by some of the antient Britons, about the Year 605. Very credible that the Britons opposed St. Augustin the Monk about this Practice; and several others here in England. Hincmarus, Bishop of Laudun in France, opposed Infants Baptism in the ninth Century. The Decrees made by Charles the Great, in the eighth Century, were against those who denied Infants Baptism.

BEFORE we come to speak of the *Waldensian* Christians, it may not be amiss to shew there were some People opposing Infants Baptism in the seventh and eighth Centuries. And here we may take notice of the famous Contention of the *Britons* with *Augustin* the Monk, whom Pope *Gregory* the First (called *Gregory* the Great) sent over into *England*, to convert the *Britons*, or rather to bring them over to the *Roman* Communion. Some write that the *Britons* then were Heathens, and that *Augustin* converted many of them, and brought them over to the *Roman* Communion. At the same time *Gregory*, as (a) *Spondanus* tells us out of *Bede*, sent over several of the *Romish* Clergy to assist him, with sacred Vessels, Priestly Garments, and other Ornaments of the Church, many Books of the Reliques of the Saints, and the Pall. But the Reader must understand, that tho the greater part of the *Britons* were then Heathen, and had their Heathen Temples, and their *Flamens* and *Arch-Flamens*, yet there was a considerable Number of *Christians* here and in *Ireland*; and those have suffered Persecutions several Times: For the *Christian* Faith was planted first about *Lucius's* Time, 400 Years before Pope *Gregory* sent *Augustin* hither. These appear to be the Offspring of, or at least to have received the Faith from the *French* *Christians* at *Lions*. But however that be, it is most certain they had divers Customs and religious Observances very contrary to those of *Augustin's* *Popish* Church, and were indeed no other than noble *Protestant* Dissenters from her.

(a) *Abridg. of Baron. Anno 601. num. 5.*

Augustin was made Archbishop over all the Land, and ordained by *Gregory's* Order two Bishops, viz. of *London* and *York*. In the western Parts of *England* especially, the antient *British* Christians were numerous. And tho they are by *Baronius*, and other *Romish* Writers, called Monks, yet they were not *Romish* Monks, as in these late Times, but lived many of them at *Bangor* in *Wales*, and had Colleges, or a Monastery, as you may call it; yet they were no other than *Mechanicks*, viz. *Lay-Elders*, labouring with their Hands, and preaching the Word, and were against *Romish* Superstitions and Errors: And it's likely enough they received the Contributions of the People, as Bishop *Usher* shews at large the *Waldenses* did afterwards. (a) *Spondanus* says, '*Augustin* was preient at two Synods of these Bishops (or *Lay-Elders*) of *Britons*, who of a long time had been divided from the Catholick Church (meaning the *Romish*) by a direful Schism; and among many Things which they observed contrary to the Unity of the Church, they did not observe the Feast of *Easter* in the right Time.' At one Synod were seven Bishops, as (b) Bishop *Usher* tells us: And (c) *Fox* and (d) *Du Pin*, both out of *Bede*, (who wrote in the eighth Century) say, 'That they had several Practices different from the *Roman* Church, and stood in defence of them stoutly against *Augustin*. And since they would not comply with all his Requests, he required them to join with him in three Things, viz. To keep *Easter* the same Day with the *Roman* Church; to preach with them the Word to the *English*; and to baptize after the Manner of *Rome*.' And when they would not agree with this imperious Prelate, but refused his Injunctions, he said, 'If they would not take Peace with their Brethren, viz. preach to the *English*, they should receive War with their Enemies; and if they disdained to preach the Way of Life to the *English* Nation, they should suffer by their hands the Revenge of Death: And so not long after, he brought an Army of *Britons* against them, and destroyed most of them.'

Now as to the Article of preaching the Word to the *English*, which, 'tis said, they refused, and which *Fox* blames

(a) *Ann.* 614. num. 8.

(b) *Brit. Antiq.* p. 48.

(c) *Eccl. Hist.* Vol. 1. p. 132.

(d) *Du Pin*, Vol. 6. p. 52.

them for; 'tis ridiculous, and Nonsense, to suppose they did not preach to the *English*, their Natives, among whom they lived: But the Meaning is, they refused to go to *Rome* for their Ordination, (*Augustin* arguing they might not preach as Lay-Men, or Lay-Elders or Ministers, and should be subject to him as their Archbishop.) In this Matter of the Pope's Jurisdiction over them, and in other Things, which they found not in the Scripture, they opposed, like noble Dissenters, St. *Augustin*, and his Pope St. *Gregory*. — The whole Story plainly shews, in a word, that *Augustin* was to reconcile them to the *Romish* Church, which was grown very corrupt; and the *Britons* durst not recede from the sacred Word, but refused to comply with his new Institutions. Now, as to the Case of Infants Baptism, before us, whether these *British* Christians were for or against it, is to be considered.

The Passage of (a) *Bede*, who wrote about the Year 700, from whom chiefly Authors have their Account of these Matters, says nothing indeed in express Words of Infants Baptism. The Words of *Augustin* to the *British* Elders or Bishops are, 'That in as much as you do contrary to our Custom in many Things, yea, to the Custom of the universal Church, nevertheless if you will comply with me in these three Things, viz. That you keep *Easter* at the right Time; administer Baptism, whereby we are born of God, after the Manner of the Holy Church of *Rome*, and the Apostolick Church; and preach the Word of God with us to the *English* Nation; we will patiently bear with you in all other Things you practise, tho contrary to our Customs.' But the Bishops answered *Augustin*, That they would not agree to these Things, or own him for their Archbishop.

Our Brethren, with whom we have this Controversy, will not allow they were against Infants Baptism. And though (b) *Fabian*, who wrote about 210 Years since, says expressly they were; yet his Testimony will not go down, because so positively against a prevailing Practice. He was an antient *English* Historian; and relating this Matter, his Words are, as to *Augustin*'s second Demand, *That ye give Christendom to Children*. Now, since he was of the *Romish* Communion, and the Contest was between him and the *Protestant* Church;

(a) Hist. of Brit. Lib. 2. c. 2.

(b) His Engl. Chronicle, Fol. 5. p. 125.

methinks his Testimony in the Case might be allowed to have some weight in it. I cannot believe but he must understand *Bede's* Meaning in the Matter, as much as our modern Writers: But nothing which favours the *Anabaptists* must be allowed.

For my part, I cannot see much weight in what *Mr. Wills* and *Baxter* object, in not allowing *Mr. Danvers* this Testimony. *Mr. Wills* says, They no more rejected Infants Baptism than preaching to the *Saxons*: Which appears to be true in one as well as the other; for how they refused to join with him in preaching to the *Saxons*, has been declared above.

I think *Mr. Wills*, *Mr. Baxter*, and *Mr. Wall*, of late would have the Words of *Bede*, [*To baptize after the Manner of Rome*,] only to mean, without White Garments, Milk and Honey, Unction, &c. which the *Romanists* affirmed were Apostolical Traditions. But with what colour of Reason can we think *Bede* means these Modes of Baptism only? In refusing this, did they contrary to the Universal and Apostolick Church? Did not other Churches deny those Modes as well as they?

Again, in baptizing the Adult, neither did they act contrary to the Universal Church. We may therefore reasonably conclude it was in respect of Infants Baptism; and that so *Fabian* understood *Bede's* Meaning, because Infants Baptism had generally obtained in those Days, and was enjoined to beget Infants to Regeneration, his Words being, 'Whereby we are born of God.' It began to be generally received then, and so *Augustin* called it, 'The Practice of the Universal Church;' tho it was not generally received in the Greek Church till then, or after that Time.

And that it was the Practice of the *Britons* long before to defer Infants Baptism, appears, because in the Time of *Constantine* the Great and *Helena*, both of whom, if not born and educated in *Britain*, (which some of the best (a) Historians affirm) yet were very frequently here, were not baptized till of Years. His Father *Constantius* was buried at *York*; and (as some say) died in the Arms of his Son *Constantine* the Great there. And (b) *Eusebius* says, 'Constantine

(a) *Atlas Geograph. of Great Britain*, n. 1. p. 31. says, Born in Britain of a British Woman. So *Fox's Eccl. Hist.* Vol. 1. p. 119.

(b) *Eccl. Hist. Lib.* 8. c. 13. p. 149. printed 1683.

was a good Man, and had a singular Affection for the Doctrines of the *Christian Religion*.

But to return: If there were no Dispute between *Augustin* and the *Britons* about delaying Infants Baptism, to what purpose did *Augustin* send those impertinent Queries to *Gregory* for Solution? as (a) *Du Pin* and (b) *Fox* tell us, viz. 'Whether a Woman with Child should be baptized? And how long her Infant's Baptism should be delayed when in no danger of Death?' To the first of which *Gregory* answers in the Affirmative; and to the second, That it be done without delay.

Now, if after all these Circumstances are considered, and what *Fabian* positively asserts of this Practice among the *Britons*, and their usual Manner of baptizing in Rivers here at that Time, (even by *Augustin* himself) and his Dispute of the Delay of Baptism with them, and his sending to *Rome* about it; their Denial of other Popish Ceremonies, and their Agreement in Doctrine with the *Waldenses*, their Successors: If now, I say, all this won't be allowed for Proof that they did defer Infants Baptism, I must let my Opposers enjoy their contrary Opinions: It's not much material to contend with them, since the Scriptures are clear for us. Yet I must tell the Reader, these Considerations weigh with me, to make me believe that these *Britons* were really for Believers Baptism only, and rejected that of Infants.

Hincmarus, Bishop of *Landun* in *France*, about 870, denied Infants Baptism. He was accused, as says (c) *Spondanus*, for lessening the *Romish* See; and this looks like something of Heresy in their Eyes. And the (d) *Magdeburgensian* History, and the (e) *Bibliotheca Patrum*, (as Mr. *Baxter*, against *Danvers*, acknowledges, p. 233.) say that he was charged with this Crime. *Viccomes*, Lib. 2. c. 1. sets this *Hincmarus* in the Catalogue of those that deny Infants Baptism; and quotes the Bishop of *Rheims*'s Letter, which shews he accused him of the same. And the same *Viccomes* (by the Confession of Mr. *Wills*, and (f) *Baxter* against *Dan-*

(a) *Eccl. Hist.* Vol. 5. p. 93.

(b) Vol. 1. p. 130.

(c) Anno 870, 871.

(d) *Cent.* 9. c. 4. p. 40, 41, 43, &c.

(e) *Tom.* 9. part 2. p. 137.

(f) *Baxter* against *Danvers*'s Treatise of Baptism, p. 273. *Hincmarus* was accused of letting Infants die without Baptism.

vers) tells us, That *Vincentius Victor*, *Hincmarus* of *Laudun*, the *Henrici* and *Apostolici* in *Bernard's* and *Cluniacensis's* Time, (i. e. about 1130) *John Wickliff*, *Walafridus Strabo*, and *Ludovicus Vives*, did all of them witness against it in their Times.

The Emperor *Charles* the Great ordain'd, as say the (a) *Magdeburgensian* Historians, 'That Baptism be administer'd to Infants as well as the Adult:' And decreed, as says (b) *Du Pin*, 'Baptism should be at certain appointed Times; and that of Infants at any time; and that it must be within their first Year.' Some say this was a pious Prince: But he bended extremely to the *Romish* See; and for that reason, while he was King of *France*, obtained the Title of *Most Christian King*.

In this Age, says *Du Pin*, moreover, 'Gregory II. ordains that those Children be baptized, of whom there was no clear Proof that they have ever been so already.' From which 'tis evident, as to Matter of Fact, which is all I am to prove, there was a People who deferred or denied Infants Baptism, or else these Ecclesiastical Decrees and Canons were senseless and ridiculous. Laws made to decree and confirm a Practice, are always made for those that neglect and deny the same. And to evade the Force of these Testimonies, it will not be sufficient to say these People denied Baptism to all; for the Instances and Practices aforesaid plainly declare the contrary.

(c) *Du Pin* further says, 'The Church was much corrupted in this Age; that there were the Innovations of worshipping Saints and Images; and that the Lord's Supper was still given to Infants.' The *Atlas Geographus* says, (d) '*Leo Isaurus*, Emperor of *Constantinople*, called a Synod, discussed the Controversies of Image-Worship, the Intercession of the Virgin *Mary*, and Adoration of Relicks, and condemned them. But *Gregory* called another Synod, condemned the Emperor's Decree, excommunicated the Emperor, and established the said Corruptions.'

(a) *Cent.* 8. p. 219.

(b) *Eccl. Hist.* Vol. 6. p. 117, 118.

(c) *Du Pin's Eccl. Hist.* Vol. 6. p. 118, 142.

(d) *Atlas Geograph.* p. 1478.

C H A P. VI.

Of the Waldenses: Tho some say their Original was about 1100, yet it appears they arose many Ages before, and not known by that Name. Called in the 10th, 11th, and 12th Centuries by divers Names, from the Places where they lived, and inhabited, and from several of their leading Men. That several of them in the 11th and 12th Centuries held and maintained Believers Baptism only, and opposed Infants Baptism. This proved by a great number of undeniable Testimonies of many of the Roman Church, who wrote against them; and the Confession of Mr. Wall, a late learned Writer concerning Infants Baptism. Good Reason from several Testimonies produced, to believe that many of the People called Lollards, in the 13th and 14th Centuries, denied and opposed Infants Baptism, and practised and allowed of that of Believers only.

NOW we come to say something of the *Waldensian* Christians, those noble Heroes and valiant Soldiers of Christ, who for many Ages stood against the *Romish* Corruptions, and endured the Brunt of cruel Persecutions. These were called *Albigenses*, *Lyonists*, *Tholousians*, *Vandois*, &c. from their Places of Residence in France and Savoy: sometimes *Waldenses*, *Berengarians*, *Petrobrusians*, *Arnoldists*, *Wickliffians*, *Lollards*, &c. from *Waldo*, *Berengarius*, *Peter de Bruis*, *Arnold*, *Wickliff*, and *Walter Lollard*, their chief leading Men professing the same Faith and Doctrines with them. And because these were such eminent Witnesses for Christ, in several Ages, against *Romish* Errors, it may not be amiss to be a little the larger upon them; for their very Names will be sweet to future Ages. It is acknowledged these might be of divers Opinions, and some of them, in late Ages, might allow of Infants Baptism; but that they owned the modern Protestant Doctrines, both our Protestant and the *Romish* Historians unanimously affirm. This is she that was, as *Moreland* expresses it, *The Church in the Wilderness*: Which is a plain Answer to the great Question of *Rome*, Where was your Church before *Luther* and *Calvin*?

As if it could be supposed there should be a time when God would lose his Church, his Portion on Earth; or that he could not, or would not preserve her *against the Gates of Hell itself*. Now that among those there might be some Errors, is granted; for we believe the Church may err: and among the rest there might be some, in these latter Ages especially, who allowed Infants Baptism; but that there were some among them, from time to time, who adhered to the Doctrine we profess, in this Particular, we shall endeavour to make out in the following Sheets.

In the first place, it may not be amiss to give the Reader an account of their Original. Some write they arose first about 1150. or 1160. from one *Peter Waldo*, a Merchant of *Lyons*, who seeing the sudden Death of his vicious Companions, was wrought upon by that Providence; he apply'd himself to reading of the Scriptures, imparted his Goods to poor Christians, led a holy Life, and withstood the Romish Corruptions.

But I conceive this is a Mistake; for they were a People separated from *Rome* long before then, and of the Seed of those poor People, or Christians of *Lyons*, whom *Eusebius* mentions under the first ten Persecutions. For the *Atlas Geographus* says, 'Being chased from *Lyons*, they spread into *Dauphiné* and *Provence*, and then into *Flanders* and *Germany*.

I think *Moreland*, *Fox*, and some others, say their Original is so antient as cannot be known; and their first Spring was from the said *Lyonists*, and the Christians under the Heathen Emperors. I shall only mention as to this their Original, to omit all others, what two celebrated Authors say of them, viz. the most Reverend *Usher*, and the Authors of the late *Atlas Geographus*. And 'tis plain they could not have spread themselves into all the *European* Parts of the World in so short a time as 100 Years and less, if they had their Original from *Waldo* in the twelfth Century.

Bishop *Usher*, speaking of them from *Wermerus*, *Poplinearius*, and *Raynerius*, who wrote of them, speaks to this effect (a): ' *Wermerus Carthusianus* doth not deny but that the Church of *Rome* hath been of long time very much vexed by the *Berengarians*; yet *Lancelot du Voysin Poplinearius* says in his *French History*, it was never more opposed

(a) *State and Succession of the Church*, Latin Edition, printed 1687. p. 106, &c.

‘ than by the *Waldenses* and their Successors, in *Aquitain* and the neighbouring Countries, called *Albigenses*, from *Alby* the chief City of the *Albigenses* in *Septimania*. These, in spite of all Christian Princes, (for so the Catholics call themselves) about the Year 1100. and in the following times, spread their Doctrine not much different from what the Protestants at this day profess, not only through all *France*, but through all Parts of *Europe*; for the *French*, *Spaniards*, *English*, *Scots*, *Italians*, *Germans*, *Bohemians*, *Saxons*, *Polanders*, *Lithuanians*, and other Nations, to this time have resolutely defended the same. So says *Poplinerius*, so learned and eloquent a Man, with *Genebrard*, who faithfully and plainly, and according to the Truth of History, not for any Pretence, hath recorded all things.

‘ That noble Testimony of *Rainerius*, the Pope’s Inquisitor, of the Antiquity of the *Waldenses*, is worthy of Remembrance. Among all the Sects which are, or ever have been, there’s none have ever been more pernicious to the Church of God than the poor People of *Lyons*; and that for these three Reasons: The First is, Because it is of a longer Duration; for some say it has continued ever since the time of Pope *Sylvester*, some say from the time of the Apostles. Secondly, Because it’s more general; there’s scarce any Nation in which this Sect is not to be found. Thirdly, &c. In vain therefore does *Gretserus* object, that *Rainerius* affirmed that the Sect of the *Waldenses* had continued since the times of *Sylvester*, or from the times of the Apostles themselves, as his own Opinion, or as the Opinion of some other Men; for suppose we should grant that he said this as the Judgment of some others, yet it appears he spoke it also as his own Opinion. Among all the Sects, which are or have been, there’s none have been more antient than that of the *Lyonists* or *Waldenses*; which shews their Original to have been beyond all remembrance.’

And the Authors of the *Atlas Geographus*, speaking of the *Albigenses*, say thus (b): ‘ This Country is famous for the

(b) Vol. 2. p. 1143. *Vigilantius* was against the Worship of the Relicks of Saints, perpetual Virginity, and the Cœlibacy of Priests, against Vigils, Traditions, &c. as saith *Spondanus*, *Abridgment* of *Baronius* upon the Year 406. N^o 6, 7.

' *Albigenses*, its Natives, who so boldly witnessed against
 ' the Superstitions of the Church of Rome. They seem to
 ' have been the Followers of *Vigilantius* of Gascony, who so
 ' bravely combated the growing Superstition of the Times
 ' against St. *Jerom*, and left a great many Disciples of his
 ' own Opinion (c). They were headed after by *Claudius*
 ' Archbishop of *Turin*, and *Agoberd* Archbishop of *Lyons*,
 ' as *La Croix* informs us; who under the Conduct of *Charle-*
 ' *main*, disputed and wrote against Image-Worship, and
 ' other idolatrous Practices of the Church of Rome. They
 ' were succeeded in the Year 850. by *Bertram*, and *John Scot*,
 ' born at *Air* in Scotland, Professor of Divinity in the Uni-
 ' versity of *Paris*; who wrote against Transubstantiation,
 ' under the Protection of the Emperor *Charles the Bald*.
 ' After them *Berengarius*, Archdeacon of *Angiers*, opposed
 ' Transubstantiation, for which he was cruelly persecuted.
 ' He was succeeded by several others, and at last by *Peter de*
 ' *Bruys*; from whence those who opposed the Church of
 ' Rome were called *Petrobrussians*: He was a Native of *Dau-*
 ' *phiné*. He was happily seconded by *Henry* a Monk of
 ' *Tholouse*, and both of them suffered Martyrdom for their
 ' Faith. In their time the *Albigenses* and *Waldenses*, who
 ' were of the same Principles, began to appear against the
 ' Errors of Rome, and were of such a spotless Conversation,
 ' the Vulgar called them, *The Good Men*. They were sup-
 ' ported by the King of *Arragon*, the Counts of *Tholouse*,
 ' *Foix*, *Cominges*, and the Viscount of *Bern*; and at last
 ' became so powerful, that the Popes published *Croisado's*
 ' against them. They defended themselves bravely for a-
 ' bove an Age, under their Protectors before-mentioned,
 ' but were at last over-power'd: And the French King lay-
 ' ing hold of this Opportunity, deprived those lesser So-
 ' vereigns of their Principalities; and such of the *Albigenses*
 ' as escaped from the Field, were put to death by the bloody
 ' Inquisitors. But there was still such a Seed left behind,
 ' that upon the dawning of the Reformation, it spread more
 ' in *Languedoc*, and *Guienne*, than in all the other Provinces
 ' of France for some time, and continued so till the late Per-
 ' secution. The Reader may find a larger Account of those
 ' things in *Richer*, and *Du Pin de Poteft. Eccles.* and *de An-*
 ' *tiq. Eccles. Discip.* and in Dr. *Alix's* Vindication of the

(c) About Ann. 795. or 800.

Albigenses, where he refutes the Charge of false Doctrines brought against them by the Papists, and proves that they agreed with the present Protestants.

And what a kind of People these *Albigenses* were in general, you have at large in Bishop *Usher* (d): 'There's no Difference, say they, between the Bishops; Bishops ought to be poor, and be content with the Charity of the People—Confirmation and extreme Unction are not Sacraments.'

And that many of them deny'd Infants Baptism, is as clear as the Sun: For in a very antient Confession of Faith of theirs, recited by *Moreland* (e), and the same by Bishop *Usher* (f), speaking of Baptism; the Words are such as do not include Infants, but Believers only. The Words are, 'We believe in the Sacrament of Baptism Water is the visible and external Sign, which represents unto us that which the Grace of God inwardly works within us, viz. the Renovation of the Spirit, and the Mortification of our Members in Jesus Christ; by which we are also made Members of the holy Church of Christ, in which we set forth a Profession of our Faith, and the Amendment of our Life.' The same we have in *Perin's History of the Waldenses*, printed Anno 1712. lib. 1. part 2. page 25.

Several of their chief Ministers opposed Infants Baptism; as *Berengarius*, who is placed about 1030. *Cassander* in his Testimony of Infants Baptism, in his Epistle to the Duke of Cleve, says, '*Guilmond*, Bishop of *Averse*, mentions *Berengarius* opposing not only the Corporal Presence of Christ in the Sacrament of the Lord's Supper, but also Infants Baptism.'

The *Bibliotheca Patrum* says (g), '*Henry*, first Bishop of *France*, called a Council to suppress the Heresies of *Bruno* and *Berengarius*; which amongst the rest were these, That the Eucharist is not the real Body of Christ, but a Shadow and Figure thereof; and they denied, and as much as in them lay, destroy'd the Baptism of Infants.' The same says *Spondanus* (h) reciting the *Bibliotheca Patrum*; tho he says, some of them also denied Marriage.

(d) *State of the Church*, ch. 6. p. 80, 81.

(e) *History of the Waldenses*.

(f) *State of the Church*, p. 150.

(g) P. 432.

(h) *Abridgment of Baron.* anno 1035. N^o 2.

And *Bernard* about 1135. after *Berengarius* about a hundred Years, speaking of these who he says called themselves *Apostolici*, in Sermon 66 upon *Canticles*, says (i), 'They deride us (that is, the Catholicks) because we baptize Infants, pray for the Dead, desire the Suffrage of the Saints. They don't believe Purgatory Fire after Death.'

And the same *Bernard*, in his 204th Epistle to *Hildefonsus* Earl of *St. Giles*, 'Desires him to take away *Henricus* an Apostate, because he took away Festivals, Sacraments, Temples, Priests; and because by him the Life of Christ was shut out from the Infants of Christians, to which the Grace of Baptism is denied, nor are they suffered to draw near to Salvation.'

And *Usher* || tells us, out of *Thuanus's* Preface to his History (k), 'That *Bruno* Archbishop of *Treves* did banish out of his Diocese some of the *Berengarian* Sect, who had spread his Doctrine in *Euburonicus Atuatensis*, and several Places of *Belgia*.' The Author of the Acts of *Bruno* (found in my Lord *Carew's* Library of *Clapton*) who writes he was present at the Examination of several of them, says, 'They affirmed that the Baptism of little Children did not profit to Salvation.' Indeed the Bishop endeavours afterwards to bring this off, by saying, 'They seem to deny it to profit Infants to Salvation, only in a Popish Sense, to confer Grace *ex opere operato*, by the Work done.' But this, with submission to the Reverend Author, is more than can be proved.

Peter de Bruys, a Follower of *Berengarius*, whose Followers were called *Petrobrussians*, flourished about a hundred Years after him, anno 1126. *Spondanus* says of him (l), 'That *Peter Cluniacensis* wrote two excellent Epistles to the Bishops of those Parts, confuting the Errors of *Peter de Bruys*, which were principally five, which he sowed for the space of twenty Years, viz. 1. That Baptism did not profit Infants before they came to Years of Understanding. 2. That Temples and Churches were to be thrown down; and holy Places are not necessary for Christians for divine Worship. 3. That Crosses are an Abomination, and to

(i) So says *Osiander*, Cent. 12. lib. 3. ch. 6. p. 291.

|| *State of the Church*, ch. 6. p. 105.

(k) *Hist. sui Temporis ad Hen. IV. of France*.

(l) *Abridgment of Baron*. in anno 1226. N^o 6.

' be burnt, not adored, because Christ was so cruelly crucified thereupon. 4. That the Mass, a Sacrifice of the Body and Blood of Christ, which was wont to be offered in the Churches, is nothing, and ought not to be offered to God. 5. That Sacrifices, Orations, Alms, and other Suffrages, and good Works of the living, performed for the Faithful that are dead, profit nothing.' And the same in effect says *Osiander* (m) of *Peter Cluniacensis*, writing against *Peter de Bruys*.

Cassander in the Preface of his Book of Infants Baptism, also charges *Peter de Bruys*, and *Henry* his Disciple, with the denial of Infants Baptism, in these Words; ' Which Hereticks first openly contemned Infants Baptism, and pertinaciously asserted that Baptism was fit only for the Adult, which they verbally taught, and really practised in the Administration of Baptism——' And *Prateolus* (n), speaking of the same *Peter de Bruys*, says, ' He asserted Baptism to be insignificant to Infants, who have not the Use of Reason, and cannot have Faith to believe the Word of God when preached to them, which he asserted necessary to every one that comes to partake of the Sacrament of Baptism; and that if any one should be baptized without previous Faith, his Baptism would profit him nothing.' And *Mr. Wall* says, *Chap. 7. p. 399. of his History of Infant-Baptism*, Edit. 2. ' That Pope *Innocent* the third (in whose time he tells us the Council of *Lateran* was held, about 1215.) has in his Decretals, a Letter in answer to a Letter from the Bishop of *Arles* in *Provence*, which had represented to him, that some Hereticks had taught that it was to no purpose to baptize Infants, since they could have no Forgiveness of Sins thereby, as having no Faith, Charity, &c.— And this Council, he says, was made in opposition to some who denied all Baptism; and to others who denied Infants Baptism.'—And the *Lateran* Council under Pope *Innocent* the second, 1139. as he makes it, ' Did condemn *Peter de Bruys*, and *Arnold* of *Brescia*, who seems to have been a Follower of *Bruys*, for rejecting Infants Baptism;' *Wall*, p. 399. The same of *Peter de Bruys* says *Dr. Hammond* in his Defence of Infant-Baptism, *Ch.*

(m) *Osiander*, Cent. 12. lib. 3. c. 3. p. 262.

(n) *Prateolus* *Hæres.* lib. 14. c. 18. And this Author charges the same Opinion on *Henricus* the Disciple of *Peter de Bruys*, lib. 8. c. 7.

1. *Señt.* 2. *Pag.* 7. And by the way, 'tis observable Mr. Wall confesses *Peter de Bruns* and *Henricus* were both against Infants Baptism, and re-baptized such as had been baptized in their Infancy; *Chap.* 7. *Pag.* 404.

Arnoldus of *Brixia*, who lived about the same time, was condemned by the Council of *Lateran*, as *Spondanus* says (o), *anno* 1139. 'He was an acute Man, but a Lover of Singularity; he was not right in his Judgment about the Sacrament of the Altar, and of the Baptism of Infants.' For these and other Errors he was there condemned, and afterward suffered Martyrdom at *Rome*, being burned, and his Ashes thrown into the *Tyber*, *Anno* 1150.

Concerning *Henricus*, Mr. Wall says, 'That he went about preaching in many Cities and Provinces of *France*, and before was a Monk, and had returned from the *Roman Church*;' Mr. Wall, p. 406. from *Bernard's* Epistle to the Earl of *St. Giles*.

Ermingardus also, another who wrote against the *Waldenses* in those times, writing against some of them as if they denied Baptism did any good to any, either to the Adult or Infants, says they affirmed, 'That the Sacrament of Baptism can profit none but such as with their own Hearts and Mouths desire it; That from thence they bring in this Error, That the Baptism of Water profits not Infants.— Again, *Ermingardus* says himself, Whosoever does not believe the Baptism of Infants, and that it's necessary to their eternal Salvation, believes contrary to the Gospel, and it is as if he should deny that Infants can come to *Christ*.' *Bibl. Pat. Tom.* 4. p. 1251. *Edit. Paris* 1624. Where also may be seen how they denied Purgatory, Prayers for the Dead, the real Presence in the Eucharist, &c. They allow'd Lay-mens Preaching, &c.

Erbardus, a Writer of the *Romish Church* against the *Waldenses*, and their arguing against Baptism before Faith, bringing that Scripture *Mark* 16. 16. says, 'They, i. e. the *Waldenses*, argue thus, Therefore we must first believe and then be baptized; therefore a Child which believeth not, nor hath Understanding to believe, ought not to be baptized until it hath Understanding; as the Man blind from his Birth, of whom his Parents said to the Scribes, *John* 9. 21. *He is of Age, let him speak for himself*: He ought

(o) *Abridgment* of *Baronius*, *anno* 1139. N^o 3. and 1155. N^o 3. there.

' therefore to speak for himself who desires to be baptized.' *Bibl. Pat. Tom. 4. p. 1107. Edit. Paris 1624.* And *Ecbertus*, writing against the *Waldenses*, called them also *Cathari*, as owning their Doctrines, and says of them thus, ' Of the Baptism of Infants, ye say, because it is vain, and it profits them not for Salvation, nor any who are not of Discretion to believe, or of themselves to desire the Grace of Baptism. Ye confirm, as I think, this your Error by the Authority of the Evangelical Word which our Lord spoke when he sent his Disciples to baptize, saying, *Go ye into all the World, &c.* Mark 16. 15.' *Bibl. Pat. Tom. 4. Part 2. p. 99, 100. Edit. Paris 1624.*

Rainerius says concerning the *Waldenses*, ' They affirm that the Baptism which is given to Infants profits nothing; and the Sponsors understand not what to answer to the Priest.' *Bibl. Pat. Tom. 13. p. 300, 301.*

Further, it's incontestable that there were several Edicts and Decrees made against them by Popes and Councils, as is made out by Mr. *Danvers* (p) by unexceptionable Evidences, Anno 1179. *Alexander* the third condemned them for their Errors, and among the rest for denying Infant-Baptism; and Pope *Innocent* the second, An. 1136. condemned *Arnoldus* for it. And the *Lateran* Council under Pope *Innocent* the third, 1215. decreed, ' The Sacrament of Baptism performed in Water, with Invocation of the Trinity, is profitable to Salvation both to adult Persons, and also to Infants, by whomsoever it's rightly performed in the Form of the Church.'

Mr. *Wall* (q), according to his usual turn of thought, would have it that the People against whom this Decree was made, rejected all Baptism; but yet he is forced to confess the Decree was made in opposition to some others who denied that of Infants. And it's too cold and weak to object these were for wholly denying Infants Baptism, or only denying it a Popish Sense, when it's clear it was their settled Judgment, and continual Practice to baptize adult Persons upon Profession of Faith only. And it's as weak to object, that many of their Accusers who wrote this against them, slandered them in it, being lying Papists: Methinks all of them should not be Lyars and Slanderers, though it's possible some of that Communion might. Several Romish

(p) *Treatise of Baptism*, p. 248—254.

(q) *Wall's Hist.* Ed. 2. ch. 7. p. 399.

Authors are and have been accounted good Historians; and *Baronius* and *Dupin* are accounted so at this day. But upon that score, may we not say with as good Grace, the Papists slander the Protestants in the Doctrines of Transubstantiation, the Pope's Supremacy, Invocation of Saints, Image-Worship, and in all other things we oppose them in?

To conclude this Head of the *Waldenses* in general; as to their disallowing Infants Baptism, I will add what *Chassanion*, a French Historian, says of them, as I find him translated by (r) Mr. *Stenner* (whose Testimony will much confirm this Matter, and will not be hastily contradicted) and a Concession or two of Mr. *Wall* himself. Some Writers have affirmed that the *Albigensis* approved not of the Baptism of Infants; others that they entirely slighted this holy Sacrament, as if it was of no use either to great or small. The same has been said of the *Vaudois*; tho some affirm they have always baptized their Children. This Difference of Authors kept me for some time in suspense, before I could come to be resolved, on which side the Truth lay. At last considering what *St. Bernard* says of this Matter in his 66th Homily on the second Chapter of the *Song of Songs*, and the Reasons he brings to refute this Error, and also what he wrote ad *Hildefonsum Comitem Sancti Egidii*, I cannot deny that the *Albigensis* for the greatest part were of that Opinion. And that which yet confirms me more in this Belief, is, that in the History of the City of *Treves*, which I have mentioned before at the End of the 4th Chapter, 'tis said, that at *Ivoi*, in the Diocess of *Treves*, there were some who denied that the Sacrament of Baptism was available to the Salvation of Infants. And one *Catherine Saube*, who was burnt at *Montpellier*, in the Year 1417. for being of the Mind of the *Albigensis*, in not believing the Traditions of the *Romish* Church, had the same Thoughts concerning Infants Baptism, as 'tis recorded in the Register of the Town-house of the said City of *Montpellier*, of which we shall speak at the end of the 4th Book.—The truth is, they did not reject this Sacrament, or say it was useless, but only counted it unnecessary to Infants, because they are not of Age to believe, or capable of giving evidence of their Faith. That which induced them (as I suppose) to

(r) His Answer to Mr. Ruffen, p. 81. from Chassan. Hist. printed anno 1595.

' be of this Opinion, is what our Lord says, *That he who believeth and is baptized shall be saved, but he that believeth not shall be damned*; Mark 16. 16.

And that some of them did deny Infants Baptism, Mr. Wall himself in his History (s) again confesses. The Authorities which induce him to this Belief (which cannot be denied) are, I think, *Evervinus*, *Petrus Cluniacensis*, *St. Bernard*, and *Alanus*, which he mentions p. 390, and 394. He confesses ' some Sects of these People did deny Infants Baptism, and others not.' In Page 391, he brings in one *Ecbertus Schonauigiensis*, who anno 1160. wrote against a People called *Cathari*, or *Puritans*, then spread in many Countries; which Author says they were divided among themselves, several things maintained by some were denied by others: Of Baptism, some it seems said, That no Water-Baptism does any good for Salvation. And the same *Ecbertus* says, according to Mr. Wall, ' That some of them held ' that Baptism does no good to Infants, because they cannot ' of themselves desire it, and because they cannot profess any ' Faith.' And Mr. Wall quotes the *Bib. Pat. Tom. 12.* printed at *Cologn*, 1618.

From all which, we leave it to be considered, whether the *Waldenses* did not for several Centuries deny Infants Baptism; and whether there is any reason to conclude that they deny'd Baptism altogether, or Infants Baptism in a Popish sense only.

Now it follows in the next place to shew how the Followers of these *Albigenses*, called *Wickliffians* and *Lollards*, from *John Wickliff* and *Walter Lollard*, two of their eminent Ministers, did some of them in their time deny Infants Baptism. Here the Reader must note that *John Wickliff* and *Walter Lollard* received their Doctrines from the *Waldensian* Christians. And *Jerom of Prague*, *John Huss* and *Walter Brute* afterwards received theirs from *Wickliff's* and the *Lollards* Writings, and from some then professing their Doctrines in their own times.

John Wickliff flourished in the 14th Century, in the time of *Edward II.* and *III.* Kings of *England*. And it is to be observed, that as *Augustine*, and his Followers, insisted so strenuously upon Infants Baptism, because of Original Sin; and the *Pelagians* opposed him in this Point, and our modern *Pedo-Baptists*, especially our Protestant Dissenting Brethren, insist

(s) *Hist. Infants Baptism*, Ed. 2. ch. 8. p. 394.

upon the Holiness of the Infants of Believers, to prove their Right to Baptism from 1 Cor. 7. 14. so *Wickliff* and his Followers argued against it as not needful, because Infants were sufficiently holy and clean without it; whereby we may see the different Sentiments of Men. *Wickliff* and his Followers, as we do now, brought that as an Argument against Infants Baptism, which others brought for it: And indeed the Practice not being founded upon God's positive Command, or any Example of Scripture, Men know not where to find proof for it. Again some bring that Text *Mat. 19. 14.* some again drop it, and call it an imperfect Proof, as was said before by *Dr. Hammond*. Some again draw it from Circumcision; and some say that Argument is invalid upon infinite Considerations. Again, some bring *Acts 2. 38.* to prove it; but *Dr. Hammond* again calls that an imperfect Proof, and the Argument drawn from it an unconcluding Argument. But let us see what ground we have to believe that *Wickliff* and some of his Followers did deny Infants Baptism.

The Writings of *Wickliff*, 'tis acknowledged, are scarce any of them extant; but Men are forced to gather his Doctrines from Pieces here and there scattered in others Writings: by which however it appears he was no great Favourer of Infants Baptism, if he allowed it at all. Several of his Followers disallowed of it: And he is by several of the *Romish* Church, who wrote against him, said to be against it; but because they were his Enemies and Persecutors, our present Adversaries will not allow their Testimonies: However what is said by so many of them, cannot fairly be denied, as may be considered by and by.

He argues against the Church of *Rome* in his (t) Dialogues, ch. 11, 12. about the external Signs of a Sacrament; and as to Baptism, shews 'The Absurdity of the *Romish* Church in attributing that Efficacy to the bare Element of Water, which only the Spirit can effect; and blames them for laying too great a stress upon the external Rite, as if that could save the Infant.' He maintained, 'That God was not tied to Signs, and therefore he pleaded for an internal invisible Baptism of the Spirit as sufficient.' And affirmed, 'Infants might be and were saved, tho not baptized in Water.' He opposed Sponsors and Fide-Jussors, arguing, 'That Infants might as well be saved by the Faith of ano-

ther, as baptized by such a Faith, and that therefore it was needless to baptize them for Salvation.' *Walden* (u), who wrote against him (as Mr. Fox testifies) about the Sacraments, says, 'The *Lollards* and *Wickliffists* held that an Infant of a Believer was not to be sacramentally baptized. Truly they say Baptism was unprofitably given to Infants, because as soon as the Soul is united to the Body, the Grace of the Spirit is infused, by which an Infant is sufficiently baptized.'

And against their being baptized by the Faith of Sponsors, the same *Walden* (x) replies against *Wickliff's* Followers, 'He that believes and is baptized shall be saved, but he that believes not shall be damned. What sayest thou to this? This thy Child neither by himself, nor by others baptismally believes, how then shall he escape Damnation? (y) One of forty five Articles exhibited against *Wickliff* himself, who was condemned in the Council of *Constance*, was, 'That they which do affirm the Infants of the Faithful, departing without the Sacrament of Baptism, are not saved, be presumptuous and Fools in so affirming.' And therefore *Viccomes* (z) says, *John Wickliff* denied Infants Baptism, as appears, says he, by his writing his *Triologia*, lib. 4. ch. 1. And further the said *Walden* says of *Wickliff's* Followers, 'That they held Ecclesiastical Baptism unprofitable to Infants; and said they were sufficiently holy and clean, because they were born of Christian Parents. And that this was the same mad Heresy which the *Albigenses*, called *Publicani*, antiently found out.'

Walsingham (a) another of *Wickliff's* great Opposers, says his Followers did deny Infants Baptism: His Words are, 'If they have a new-born Infant, he may not be baptized, because he is not defiled with Sin; supposing (as was instanced before from 1 Cor. 7. for they gave that as their Reason) that the Infants of Believers are holy and clean, and need not to be baptized to wash away Original Sin.' Which also is plain was the Opinion of the *Donatists* of old, and *Albigenses* of late; from whom, next the Scriptures, they received these Doctrines of their Religion.

(u) Tom. 3. fol. 118. ch. 53.

(x) Tom. 2. ch. 99. p. 102.

(y) Fox, Vol. 1. p. 513. printed anno 1684. the 9th Edition.

(z) Vicecomes, lib. 2. ch. 1. p. 102, 103.

(a) Walsingham's Ypodigma Neustria, upon the Year 1381.

And Mr. Fox, vol. 1. Ed. 9. printed 1684. p. 752. tells us plainly, the Roman Church did lay to their charge, that many of them said, ' That Infants be sufficiently baptized if ' their Parents are baptized before them.' Which whether it looks like a slanderous Report after all that has been said of this People, let the impartial Reader judge.

What the *Lollards* were, appears from Mr. Fox. *Walter Brute*, a learned Layman, was one of them, and a Maintainer of *Wickliff's* Doctrine, and *William Swinderby* another of them. Mr. Fox indeed, speaking of the Opinion of *W. Brute* as to the Sacrament of Baptism, and of Infants dying without it, seems to extenuate the Matter, because himself was for Infants Baptism; but that the same *Walter Brute* was of the opinion of the *Donatists* and the *Pelagians*, in this case, against the Doctrine of the *Milevitan Council* and *Augustine*, is easily to be discerned. Mr. Fox's Words in this Matter of *Walter Brute* are, (b) ' Wherefore I ' marvel at that saying in the Decrees, which is ascribed unto ' *Augustine*, that little Children that are not baptized shall be ' tormented in eternal Fire, altho they were born of faith- ' ful Parents, who wished them with all their hearts to have ' been baptized; as tho the Sacrament of Baptism was ' simply necessary to Salvation, when nevertheless ma- ' ny Christians are saved without Baptism, as Martyrs. ' If that kind of Baptism be not necessary to one of el- ' der Years, how then is it necessary to an Infant born ' of the Faithful? Are not all baptized with the Holy ' Ghost, and with Fire? And a little lower he adds concerning the same *Walter Brute*, that he said, ' If the Living be bap- ' tized for the Dead, 1 Cor. 15. why then is not the Infant ' saved by the Baptism of his Parents; seeing the Infant it ' self is impotent at the time of Death, and not able to re- ' quire Baptism?— And again, ' How then in the time ' of Grace shall the Infant be damned that is born of faith- ' ful Parents, that do not despise, but rather desire to have ' their Children baptized? I dare not consent to so hard a ' Censure of the Decrees, but rather believe he is saved by ' the Passion of Christ, in Faith of his faithful Parents, and ' the Hope which they have in Christ.' And again, ' There- ' fore seeing the Faith of Christ is not manifest unto Infants ' departing before Baptism, neither hath he denied it, how

(b) Vol. 1. p. 561. Ed. 9.

'they be damned for the same.' From whence, tho Mr. Fox seems to intimate their Desire of having them baptized, and not despising of it, it's easy to understand their Sentiments of the Baptism of Infants, and that it was the same with the *Donatists* who opposed *Augustin* therein.

And moreover, what were the Sentiments of these People in other things, is as clear as the Sun out of Mr. Fox (b): They were against Transubstantiation, Purgatory, Images, Chrism, Indulgencies, &c. and many of them were against Swearing. They said Ministers might labour as the Apostles did, and receive the Contributions of the People; and they were for Lay-Elders and Preachers; they were against Tithes: It appears from Mr. Fox, that the said *Walter Brute* was a Lay-Man and a Preacher. They kept their Dissenting Meetings, called Conventicles in those days, and there preached the Word, p. 575. (c) Certain Persons called *Lollards* in *Leicester* in *Richard* the Second's Reign were persecuted, and two of the Articles exhibited against (d) them were, That every Layman may in every Place preach and teach the Gospel; That every good Man, tho unlearned, is a Priest. And the Articles exhibited against them, as related by Mr. Fox again and again, shew them to be of the same Faith with the *Waldenses*, who had then spread almost all over *Europe*.

Against the said Articles, and against the real Presence, Images, and Indulgences, &c. *William Swin Derby*, one of *Walter Brute's* Followers, preached at the Town of *Leicester* and the adjacent Places, as may be seen by Mr. Fox, and Mr. *Clarke* in his *Martyrology*, p. 379. He was burnt in *Smithfield*, anno 1401. And it's worthy to be considered that Mr. *Baxter* himself in several Places of his Writings against Mr. *Danvers*, has several times expressly acknowledged that the *Berengarians*, *Waldenses*, and *Wickliffians* did in opposition to the *Romish* Church deny Children to be baptized for Salvation, and that the *Manichees* did positively deny Infants Baptism.

But if we descend to the time of the Reformation in King *Henry* the Eighth's Reign, we shall find abundance of these People in *Germany*, as was instanced before from the Authors

(b) Vol. 1. p. 538, 540, 542.

(c) Ibid. Edit. 9. printed 1684. p. 576.

(d) In the Bishop's Court——One Courtney being then Archbishop of Canterbury, and at his Visitation there, in the fourteenth Century, Anno 1389.

of the *Atlas Geographus*. They appeared at the first dawning of the Reformation : and how is it credible there should be such Multitudes of them in *Germany, Holland, and the Low Countries*, at the beginning of the Reformation, if they had been extinct just before *Luther's Time* ? It is plain there was a Seed of them, tho obscure, poor, and persecuted, all along, and in the 15th or beginning of the 16th Century increased into great numbers at and after *Luther's Declension* ; and that they were the Followers of the *Berengarians*.

And further, that there were of those People before the Reformation by *Luther*, Mr. *Wall* (e) confesses ; and the Authority he brings has something of weight in it, viz. *Johannes Slechta Costelerius's Letter to Erasmus*, dated Octob. 10. 1519. part whereof is published by *Colomesius* in his *Collection of Letters of Men of Note*, Ep. 30. The same Letter mentions a Sect called *Pyghards*, who had their Name from a certain Refugee of that Nation, who came into *Bohemia*, and withdrew from the *Romish* Communion ninety seven Years before that time. They, as the said Letter asserts, denied a multitude of the Doctrines and Practices of the Church of *Rome*, and baptized anew such as came over to their Sect ; whereby it appears they held the *Romish* Baptism null and void : This was about the Year 1420. And further Mr. *Wall* says, ' These Men, i. e. the *Mennonists*, had endeavoured to fix the Origin of Infants Baptism upon some Pope of *Rome* ; but *Menno* himself was more prudent, and owned it had been in Use from the Apostles time, but he said the false Apostles were the Authors of it.' Which is a downright Contradiction ; for by the Passage in Mr. *Wall*, p. 419, 420. it's clear the *Mennonists* disallowed the Practice of Infants Baptism, and this was according to his Computation about 1460. He says, p. 418. quoting *Cassander contra Anabaptistas*, ' That *Cassander* and all agree that *Menno*, a Countryman of *Friezland*, was a Man of a sober Temper, and held the Doctrine of *Antipedobaptism*, disclaimed the Doctrines and Practices of those at *Munster* and *Battenburg*, and taught that the Kingdom of Christ which they had set up by external Force, consisted in Patience, Meekness, and suffering quietly, if occasion should be. And whereas Mr. *Wall* (according to *Cassander*) says the *Mennonists* endeavoured to fix the Baptism of Infants on some

(e) *Hist. of Baptism*, Edit. 2. ch. 8. p. 415, 416.

Pope of *Rome*, and that *Menno* owned it had been in use from the Apostles time, but yet said the false Apostles were the Authors of it; this shews Mr. *Wall*'s Inconsistency in point of time: for Mr. *Wall* makes his Chronologies to be always after the Apostles, or from the Apostles Deaths; which must therefore reduce the time of these Mens Appearance to above a hundred Years before, viz. about 1320.

Mr. *Wall* further says, quoting the *History of the Works of the Learned*, 'There were considerable numbers of them in *Holland and West Friezland*.' And quoting *Stoup's Religion of the Hollanders*, mentioning their Difference and Diversity of Opinions and Tenets, says thus, p. 419. 'Some of them allow no Baptism but by Immersion, or putting the Person baptized into the Water; but the most part of them admit of Baptism by Affusion of Water: In short, every Congregation of them almost do espouse some particular Tenets, only they do all of them renounce Infants Baptism.' And a little before, Mr. *Wall* says, 'Those (*i. e.* the *Mennonists*) of the old *Flemish* way, keep a very strict Discipline, and excommunicate People on very nice occasions.'

From all which it appears, that tho Infants Baptism has been practised upon weak and unscriptural Foundations; yet there has been a People professing the true Doctrine with us in this Case, and in all Ages have opposed it. But suppose now we should admit it has been an antient Practice to bring Infants to Baptism: That it is Apostolical, we deny; forasmuch as there's not one Precept or Instance of any such Practice to be found in the inspired Writings of the Apostles. That it is an Apostolical Tradition, cannot be made out; forasmuch as the Apostles knew nothing of any such Practice. But most learned Men fly to the Judgment of the Church as their last Refuge, and conclude she has power to alter the Subject or Mode at her pleasure; and so says Dr. *Taylor* himself. And the learned *Bossuet*, the *French* Bishop, in his *Treatise of the Communion under both Kinds*, against a Protestant Writer, has these Words, quoted both by Mr. *Stennett* against *Russen*, p. 180. and by *du Veil* on *Acts*, p. 281. of the *English* Translation, and his original *Latin* p. 177. and is in the Bishop's own Book, p. 127. 'As for Infants, those of the Reformed Religion indeed say their Baptism is founded on the Scripture, but they produce no Passage to express that purpose, but argue from very remote, not to say very doubtful, and even very false Consequences; 'tis certain all the Proofs they

bring from the Scripture on this Subject have no force at all.' And a little lower he says, 'When the pretended Reformed believe they have the Word of God expressly on their side, they are not wont to build on the Practice of the Church; but in this Case, because the Scripture furnishes them with nothing by which they are able to stop the Mouths of the *Anabaptists*, it was necessary to rely on something else; and at the same time to confess in these Matters, the perpetual Practice of the Church is of inviolable Authority.'

The Protestant Author who answered the said Bishop touching that which concerns Baptism, answers him in these Words: 'As to Immersion, enough has been said of it before: And as to the Baptism of Infants, I confess there is nothing formal or express in the Gospel to justify the Necessity of it; and the Passages that are produced, do at most only prove that it is permitted, or rather that it is not forbidden to baptize them. If all the *Anabaptists* only held to this, without condemning this Practice as criminal and sacrilegious, they would have reason on their side, and say nothing but what is founded on such Principles as are common to all Protestants. The Primitive Church did not baptize Infants; and the learned *Grotius* proves it in his *Annotations on the Gospel*. Even the Practice of the *Romish* Church is an evident Token of it; for with them Baptism must be desired before they enter into the Church, and 'tis the Godfather that asks it in the Name of the Child; a formal and express Profession of Faith must be made, which the Godfather also makes in the Child's Name; a Promise must be made to renounce the World and the Poms of it, the Flesh, and the Devil: all which is done by the Godfathers in the Name of the Child. Is not this a visible Sign that formerly it was the Persons themselves who in their own Name desired Baptism, made a Profession of their Faith, and renounced their past Life, to consecrate themselves to the Lord Jesus Christ for the time to come?'

Suppose therefore, I say, Infants Baptism has been an ancient Practice; yet soasmuch as it cannot be proved to have its Authority from God's Holy Word, the Antiquity of its Practice is not of any Validity against us. I will conclude the Answer to this Objection with the Suffrage of two learned Protestant Writers, whose Words ought to be allowed to have some weight in them, even in the Judgment of all our Adversaries. The first is that famous *French* Protestant

Di-

Divine, Monsieur (f) *Daille*; speaking of the Rudiments of the World and human Traditions, he says, 'Traditions are to be rejected as vain and frivolous, which have no Foundation at all but the Authority of those who set them up, and the Usage of those who practised them.' Then he proceeds, and says, 'Whence it does appear, that no Productions of a human Spirit are receivable in evangelical Religion; neither those which are supported by some pretended Reasons, nor those which are founded upon Use and Antiquity: They are all of them nothing but Folly and Vanity in the sight of God, with what Colour soever they be painted over; and though Man boast of their Utility, they are extreme hurtful, as pestering Consciences, and busying them about things which God has not ordained, and turning them aside from his pure Service to Matters of nought.' And a little lower he adds, 'Hold we therefore firm this Foundation of the Apostle, that the Traditions of Men ought to have no place in Religion. It concerns me not to inform myself of their Age, whether they be the Traditions of Men antient or modern; it sufficeth that I know they are Traditions of Men. Having the Apostle's Adversifement, we should not be moved with any Reason or Splendour, or Antiquity they may come clothed with. If you would have me receive them, shew me that they are Prescriptions of God, Institutions of his Christ, Doctrines of his Scriptures; without this, how specious soever you may make them appear to me, I shall never believe but that it is to make a Prey of me; and your Diligence shall have no effect, but to make me suspect them so much the more.'

The second is the late learned and judicious Divine, and our Countryman, Mr. *Hildersham* (g). 'It's not the Continuance of a thousand or two thousand Years that can make any thing in Religion truly antient; but it must be from the beginning, or it is not truly antient. The Gospel is called, *An Eternal Gospel*, Rev. 14. 6. And so *John* commends his Doctrine, *which was from the beginning*; 1 *John* 1. 1. So our Saviour gives a Rule to try Truth in Religion by, *Mat. 19. 8. From the beginning it was not so.*

(f) *Daille's Sermons on Colossians, Sermon 20. p. 218, 219. Eng. Edit. printed 1672.*

(g) *In his Lectures on John 4. Lecture 31. p. 129.*

And he goes on, and a little lower adds thus: ' So that whatsoever Doctrine is taught and continued by the Authority of the Word, tho it may seem new to Men, because they never heard of it before, it is not new in it self, neither can they who teach or receive it, be justly called Novelists, or new-fangled Men. It was no New-fangledness in *Nehemiah* to celebrate the Feast of the Tabernacles, *Neh. 8. 17.* though it had been out of use from the Days of *Joshua* (almost a thousand Years) unto that time, because it had the Warrant and Authority of the Word of God. And whatsoever Doctrine is taught, or Custom received in the Church without the Warrant and Authority of the Word, though it could have been proved to have been taught and received sixteen hundred Years ago by such and such famous Men and antient Churches, yet it is a Novelty, and hath not Antiquity to recommend it to us.'

All which is a full and compleat Answer also to the Objections against our Separation from the Church of *England*, because of her imposed Ceremonies, being human Inventions. No such thing can be pretended as Apostolical Traditions for any of them; and therefore no Reason can be alledged for that Imposition, but only the Will and Pleasure of our Legislators.





C H A P. VII.

Shews the Manner of Administration of the Ordinance of Baptism in the New Testament by John the Baptist, Christ himself, and his Apostles. Proved it was not by Sprinkling, but by Dipping or Immersion: 1. By the Analogy or Agreement that ought to be between the Sign and the Thing signified in a Sacrament. 2. By the proper Signification of the Word βαπτίζω. 3. From the Example of John Baptist, Christ himself, and the Apostles. 4. From primitive Antiquity in the Case: whereby it is plain and evident that if Immersion or Dipping be the right way, then Sprinkling is the wrong; for there cannot be two different Ways, and both right; nor can Sprinkling be Baptizing.

NOW as to the Manner of Administring of this Holy Institution, we find it so plain in Scripture to be by Immersion, and not by Asperision, that it can admit of no Dispute. Our Adversaries themselves are forced to acknowledge that ours is the true way of Baptizing, tho they alledge also, that the Ordinance may be perform'd by Asperision. But if ours is the right way, it follows theirs must be the wrong, or else there are two ways, and both of them are right; which cannot be admitted. I think it's a great Sin, whatever some Men may think of it, for poor ignorant Mortals to cast Reproach upon the Wisdom of the great Law-giver, and to make so free with his Institutions, as to take the Liberty and Boldness to change them at their Pleasure, and even to make as light of the matter, as to alter the Fashion of their Clothes, and go along with the Modes of the Times. It's indeed very greatly to be lamented, that in this Christian Nation, and that among so many Godly, Learned, and Wise Men, this antient Practice of *Christ* and his Apostles, viz. Baptizing by Immersion, should be a matter of such Scorn and Derision as we see it is. When we remember that *Christ* himself did not disdain to go down into the River to be baptized, and *John* the Baptist, and the Apostles of our Lord, all baptized this way, we cannot, we dare not deviate from their Practice and Example; nor are we ashamed to become their Followers herein. But how contemptible in the Eyes,

even of some Leaders of our Church, do the poor Anabaptists look, when they herein imitate *Christ* and his Apostles? How is this become the very Object of Scorn? And where's the Man among our *Pedo-Baptists* who will humble himself, and stoop so low as to perform this Ordinance, even to any adult Person that comes over to their Church, by Immersion? It's sad to consider that Religion is become so much out of fashion; and that good Men should, even after Conviction, be of so mean a Spirit, as not to dare to stand up for *Christ's* pure primitive Institutions, and practise them as they know is most agreeable to his Will.

I need not be very large upon this Matter, it's so plainly delivered to us in Scripture; but, to open the Matter to the plainest Capacity, and shew that our way of Baptizing must be the true, I shall consider briefly three or four Things, and those chiefly from the Concessions made by the Pens of our *Pedo-Baptists* themselves: Which Testimonies, we hope, may be the more convincing, and not liable to Exception.

1. The Agreement between the Sign and the Thing signified in Baptism.

2. The Signification of the Word *βαπτίζω*.

3. The Examples of *Christ* and his Apostles.

4. Primitive Antiquity in the Case.

That Immersion is the only true Mode of Baptism, appears,

1. From the Agreement of the Thing signified with the Sign. It's most plain and evident, according to the Doctrine of the Church of *England*, that as a Sacrament is an outward visible Sign of an inward and spiritual Grace, given unto us by *Christ*, so there is, and ought to be, an Analogy, Agreement, or Proportion between the one and the other. As the several Actions commanded in the Sacrament of the Lord's Supper lively represent the Things signified in that Ordinance, so it is here in this. As, for instance, the breaking of the Bread signifies the breaking of *Christ's* Body; the pouring out the Wine, the pouring out of his Blood; the taking the Bread in hand, the taking and receiving *Christ* by Faith; the eating and drinking the Bread and Wine, the Recipient's feeding by Faith upon *Christ*: And the like in many other Things. So in this Ordinance of Baptism, the putting off our Clothes adumbrates or shadows forth the putting off the Body of Sin; the over-whelming the Body in Water, is an Emblem or Similitude of our Death unto Sin, and of a Burial consequent thereto; our rising from thence is a Shadow of our Resurrection to a new and spiritual Life; our being at the

the Cor
rising fr
Burial,
cannot
with
ed; as
ye not
baptize
Baptism
are sai
risen
raised

Nov
sion, t
the Th
is not
true B

I
gustin
says,

' the

' be

' com

' Thi

An

' As

' Par

' sem

' wit

' Pic

' the

' is

' Im

' M

' bla

An

' pu

' in

' tie

' an

(a

(b

(c

the Command of *Christ* immersed in Water, and afterwards rising from it, is also a lively Representation of *Christ's* Death, Burial, and Resurrection for us. And we say a Sacrament cannot, nor is rightly celebrated, when it's not performed with this Analogy or Agreement which *Christ* has appointed; as may be seen by considering *Rom. 6. 3, 4, 5, 6. Know ye not that so many of us as were baptized into Christ, were baptized into his Death? Therefore we are buried with him by Baptism into Death, &c.* So *Col. 2. 11, 12, 13.* at large, we are said again to be buried with him in Baptism, and to be risen again thro the Faith of the Operation of God, who hath raised him from the Dead.

Now in performing this Ordinance of Baptism by Asperision, there's no Analogy or Agreement between the Sign and the Thing signified therein; and consequently the Ordinance is not rightly performed in that manner, nor is such Baptism true Baptism.

I only add as to this the Suffrage of the antient *Augustin*, and of a modern Author, and so proceed. (a) *Augustin* says, 'If the Sacraments should not have some Likeness to the Things whereof they are Sacraments, they could not be Sacraments at all: But by reason of this Likeness, it comes often to pass that they bear the very Names of the Things they resemble.'

And our late (b) *Dr. Hammond*, touching this matter, says, 'As in the Notion of a Figure or Picture there are two Parts; first, the Resemblance; secondly, the Thing resembled; the second, as it were, the Soul to the former, without which it is a Fancy, a Chimera, not an Image or Picture: So in these holy significative Rites there is, first, the outward visible Sign or Part; and secondly, that which is signified by it, the Grace or precious Treasure, that this Image is set to represent, or which is, to every intelligent Man's Understanding, convey'd under that Veil or Semblance.'

And again (c) he saith, 'Water here is set to signify the purifying Spirit of *Christ*, which hath that double Power in it of cleansing from Sin, and from Guilt. And the antient manner of putting the Party baptized under Water, and the taking him out again, was set to denote the two seve-

(a) Epist. 23. ad Bonifacium.

(b) Practical Catech. p. 364.

(c) Page 369.

‘ ral Acts of this Grace ; first, by way of dying, then of
 ‘ rising again. And the antient Custom of doing this thrice,
 ‘ signified not only the Faith in the Trinity, into which they
 ‘ were baptized, but (peculiarly) the Death of Christ, and
 ‘ his rising the third Day.’ Baptism by Aspersion bears no
 Analogy to the Things represented in that Ordinance ; and
 therefore is not rightly performed so.

2. From the Signification of the Word βαπτίζω. One would
 think it altogether needless and superfluous to say any thing
 to this ; it being so much past dispute that the proper and
 true Signification of it is *Immergo*, *Submergo*, or *Tingo*, that
 scarce any Man has the face to deny it. Indeed, to squeeze
 it to make it serve a Turn, our Antagonists would have it sig-
 nify *Lavo*, *Abluo*, viz. to wash : But all this is not of any
 advantage to them, or prejudice to us ; for tho some Authors
 may and do render it to wash, it’s such a Washing as covers
 by a Quantity of Water the Thing washed, as Women are
 known to wash their Clothes and Vessels, not by sprinkling
 a few Drops upon them, but covering or immersing them
 all over.

The Signification of this Word, that it is to dip or plunge,
 is so undeniably made out by Dr. Gale, in his third Letter,
 in answer to Mr. Wall, from a great many Instances out of
 profane Authors, as *Theocritus*, *Aratus*, *Dionysius Halicar-
 nassensis*, *Strabo*, *Homer*, *Plutarch*, *Aristotle*, and several others,
 that it cannot with any Modesty be contradicted.

And as to the Signification of the Word in Scripture, how
 we have it there render’d, I think I may very safely aver
 there has not yet been any Instance brought by Learned Men
 that it signifies to sprinkle. But if they say it sometimes signifies
 to wash or wet, it’s such a Washing or Wetting as is much
 more than Sprinkling, viz. as washing Clothes, or wetting
 or sprinkling, as the Morning-Dew covers the Ground, all
 over wetting, washing, or covering it.

I think there’s not any *Lexicon* can be found which does not
 render it *Mergo*, *Immergo*, *Tingo*, *Lavo*.

Vossius upon the Etymology of the word *Baptism* says,
 ‘ Tho βαπτω and βαπτίζω are render’d by *Mergo*, or *Mergito*
 ‘ and *Tingo*, yet they properly signify *Mergo*, and *Tingo* on-
 ‘ ly as it implies *Mergo* :’ And then he adds, ‘ *Tinging* fol-
 ‘ lows *Immerging*, and is done by it.’

Casaubon on *Matt.* 3. 6. tho he would plead for sprinkling,
 yet says, ‘ For the manner of Baptizing, it was to dip or
 ‘ plunge into the Water, even as the Word βαπτίζω plain-
 ‘ ly

ly
 ‘ Tha
 ‘ and
 ‘ W
 ‘ Joh
 ‘ Apo
 ‘ 3,
 ‘ seen
 ‘ who
 ‘ ther
 ‘ Fath
 ‘ Ting
 ‘ fare
 ‘ Bam
 ‘ whe
 ‘ mer
 ‘ signifi
 ‘ Dr.
 ‘ If
 ‘ Wo
 ‘ with
 ‘ Sir
 ‘ is d
 ‘ Wa
 ‘ as is
 ‘ The
 ‘ ter,
 ‘ Acts
 ‘ (a)
 ‘ that
 ‘ whe
 ‘ ther
 ‘ ing
 ‘ Ver
 ‘ man
 ‘ which
 ‘ old w
 ‘ Word
 ‘ to disp
 ‘ of no
 ‘ how
 ‘ all M

(a)

ly enough shews.' *Grotius*, upon the same Place, says, 'That this Rite was wont to be performed by *Immersion*, and not by *Perfusion*, appears both by the Propriety of the Word, and the Places chosen for its Administration, *John* 3. 23. *Acts* 8. 38. and by many Allusions of the Apostles, which cannot be referred to sprinkling, *Rom.* 6. 3, 4. *Col.* 2. 12. The Custom of Perfusion or Asperfusion seems to have obtain'd some time after, in favour of such who lay dangerously ill, and were desirous to dedicate themselves to Christ. Nor should we wonder the old *Latin* Fathers used *Tingere* for *Baptizare*, seeing the *Latin* Word *Tingo* does properly and generally signify the same as *Mersare*, to immerse or plunge.' *Beza*, on *Matt.* 3. 11. says, *Βαπτίζειν*, when tis used for *βάπτειν*, signifies to dye; and when the Things to be dyed are sunk down, to wet and immerse them: And it differs from the Word *δύναι*, which signifies to drown, or go down to the bottom.

Dr. Taylor, in his *Rule of Conscience*, *Lib.* 3. c. 4. says, 'If you would attend to the proper Signification of the Word *Baptism*, it signifies plunging in Water, or dipping with Washing.'

Sir Edward Leigh, in his *Critica Sacra*, saith, '*Βαπτίζω* is derived from *βάπτω*, *Tingo*, to dip or plunge into the Water, and signifies principally such a kind of Washing as is used in Bucks, where Linen is dipped, or plunged.---- The native and proper Signification of it is to dip into Water, or to plunge under Water.' *John* 3. 23. *Matt.* 3. 16. *Acts* 8. 38.

(a) *Mr. Calvin* says, 'It's no great matter whether those that be baptized be dipped wholly, or thrice or once, or whether they be but sprinkled with Water poured upon them; but that ought to be at liberty to Churches, according to the Diversity of Countries.---- Howbeit, the Verb to baptize signifies to dip; and it's certain that the manner of Dipping was used of the antient Church.' By which we may see he is forced to acknowledge the good old way of Immersion, according to the Signification of the Word *Βαπτίζω*, tho he would have a Liberty to the Church to dispense with Christ's Laws as she sees fit. But we know of no such Liberty or dispensing Power in the Church; and how far such Liberty and Dispensation has carried us, let all Men judge.

I will, to avoid Superfluity, add only one Instance more, which sure my Brethren of the Church of England will not deny, viz. their incomparably Learned Dr. Hammond, who, in his Annotations on *John* 13. 10. says, ' *Βαπτισμὸς* signifies an Immersion or Washing the whole Body; and that as the Greeks called their Lakes where they washed themselves *Κολυμβήθρας*, so the Antients called their Baptismal Waters *Columbetræ*, i. e. Swimming or Diving-Places, made very large, with Partitions for Men and Women; and that the rantizing of Cups and Beds, was no other than a putting them into the Water all over, rinsing them.'

It is incontestably evident the Scripture does not use the Word to signify *Sprinkling*: but when it speaks of washing the Hands, as *Luke* 11. 38. *Mark* 7. 4. or washing of Feet, it signifies a putting them into the Water, or washing them all over, as every body knows is used in those Actions. And it's vain and trifling to make such Objections to evade the Force of undeniable Truth.

3. From the Scripture. If we cast our Eyes upon the sacred Oracles of God, and look after what manner Baptism was celebrated, we shall find it was done by immersing the whole Body in Water, lively and clearly representing our Death unto Sin, and new Birth unto Righteousness, and the Death and Resurrection of *Jesus Christ*. He, our Holy Law-giver, himself was not ashamed to go down into the River of *Jordan*, to be dipped therein by his Servant *John*; neither are we ashamed, however some Men may make it the Matter of their Scorn and Contempt, to follow his glorious Example, and tread in his Steps. But how plain soever this is, yet in my Conversation with some Persons thereupon, even of no small Learning, I have had it objected, That *Christ* did not go down into the Water, but *John* poured Water upon him with his Hands at the River-side; because the Word *ἀπὸ*, *Mat.* 3. 16. may signify *à* or *ab*, i. e. *from*; therefore *Christ* might come from the Water of *Jordan*, and not out of it. I think 'tis hardly worth while to spend Time to refute such a trifling Objection; for it will hardly be denied that *ἀπὸ* signifies *ex*, *out of*; and so the Translators render it. And therefore this is an impertinent and idle Evasion of the Force of a plain Text, which is against our Opposers. However, 'tis plain from the Words he *went down into*, and *came up out of* the Water. And the Words in *Mark* 1. 9. have a very great Emphasis in the Original, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννη ἐν τῇ ῥοδανῇ, and was baptized of *John* into *Jordan*.

There

There
John in
those g
tinuers
Cardi
Modest
bapti
not b
merf
by J
of Chr
Wat
lieve
ascen
Bede,
Whi
Wav
Gate
clear a
not by
Body i
Object
It's
that n
Script
many
the T
mentio
Reason
ample
2. 41.
son ha
or if t
to ad
and h
If t
zing b
fice.
went o
and n

(a)

(b)

There are but few so confident as to deny he was dipped by *John* in the River; most do acknowledge it: As, for instance, those great Expositors, the Assembly of Divines, and the Continuers of *Pool's* Annotations, acknowledge it, and assert it. *Cardinal Cajetan*, upon *Mat. 3. 5.* according to *Mr. Walker's Modest Plea for Infants Baptism*, p. 86. says, '*Jesus being baptized, straightway ascended out of the Water*: Therefore not by Asperision, or pouring Water upon him, but by Immersion, or bowing down of his Body, was *Jesus* baptized by *John*.' And (a) *St. Ambrose*, speaking of the Baptism of *Christ*, says, 'Since he was baptized, or dipped in the Water, since then he hath blotted out the Sins of all Believers. And *Beza*, in his Notes on the Place, says, 'He ascended, *ex aqua*, out of the Water.' And the venerable *Bede*, in *Luc. Evang. c. 3. fol. 68. col. 3.* has these Words, 'While the Lord in the Humility of his Body enter'd the Waves of *Jordan*, the Power of his Divinity open'd the Gates of Heaven for us.' From all which, I hope, 'tis as clear as the Sun that *Christ* was baptized by *John* in *Jordan*, not by Affusion or Asperision, but by Immersion of his whole Body in Water. And there's an end of this light and trivial Objection.

It's a Truth so apparent, as not to admit of any Denial, that not a single Instance can be produced from the sacred Scriptures of any Person baptized by Asperision: Among the many Examples there recorded, it's plain and evident from the Texts and Contexts of most of them, that the Persons mentioned were baptized by Immersion; and no tolerable Reason can be urged why all of them were not. The Example which some object, is that of the three thousand, *Acts 2. 41.* yet I see no reason for any Objection: For what reason have we to conclude they were all baptized in one Day? or if they were, that there were not Administrators enough to administer the Ordinance according to *Christ's* Precept, and his own Example?

If there was nothing to demonstrate the manner of Baptizing besides the Example of our Lord, methinks that might suffice. But further, concerning *John* the Baptist, 'tis said, *There went out unto him all the Land of Judea, and they of Jerusalem, and were all baptized of him in the (b) River Jordan, confess-*

(a) *Serm. 22. Tom. 3. p. 247.*

(b) Or a Lake, as *Bede* expresses it, convenient for Baptism.

sing their Sins, Mark 1. 5. *And John was baptizing in Enon, near to Salim, (and why in Enon? why) because there was much Water there.* Which plainly demonstrates that Baptism ought to be performed by Immersion. And I can see no reason to doubt that *Lydia* was baptized by Immersion too, since it is said, *On the Sabbath-day we went out of the City by a River-side, where Prayer was wont to be made, &c.* Pray read *Acts 16. 11—15.* And if you do but read that Chapter, particularly the 33d and 34th Verses, you will find that the Goaler and his Family, when baptized, *brought them (viz. Paul and Silas) into his House.* Now if they were brought into the House, then surely they first went out; from whence we may fairly conclude that (if they were baptized at that time, which I think no modest rational Man will deny) the Goaler and his Household went not out of the House to be baptized by Asperision, but Immersion. Likewise read *Acts 8. 38.* and you will find that *they went both down into the Water, both Philip and the Eunuch, and he baptized him.*

We see therefore that those who succeeded in the Management of the Gospel, and Baptism as an Ordinance thereof, kept close to the first Pattern, even to go into the Water: Which seems to be a clear Evidence that they knew no such Device as the Asperision of Water on the Party's Forehead; for if they had, surely it would have prevented this Descent into the Water to be baptized. So that the Apostacy from Truth, in this Particular, of those who have espoused this Practice of Baptizing, appears so palpable, as they that run may read it. The Scriptures, which are the only Rule of our Faith and Practice, are very clear for us in this Case: And 'tis vain and frivolous in this clear Day-light of Knowledge, to plead Ignorance: 'Tis a plain and indubitable Truth, they were all baptized by Immersion.

4. From Antiquity. As the Scriptures are fully on our side in the Case, so primitive Antiquity stands for us: They knew of no such Practice as sprinkling in the antient Times, or, however, did not allow of it. Nay, the *Clinick* Baptism, *i. e.* the Baptism of those who were in a languishing Condition, spoken of by the Antients, was more than a bare sprinkling a few Drops of Water; they had Water poured upon their Bodies, and it was done by a washing thereof. After this manner by perfusion or pouring Water on him, or by a kind of washing in Bed, was *Novatus* baptized, as well as they could; and yet, as *Eusebius* assures, 'He was rejected by all the Clergy, and by many of the Laity; nor

would

would they admit such a one into any Office in the Church, as being not rightly baptized.' *Euseb. Eccl. Hist. c. 6. 3. 43.* And says the Bishop of Oxford, ' *Novatus* was obnoxious on two accounts ; one was, *Quod in lecto perfusus, non autem baptizatus fuerit, i. e.* That he was sprinkled in his Bed, but not baptized.' *Cyprian's Epist. 69. n. 297.* The Question which *Magnus* puts to St. *Cyprian*, imports the very same Thing, viz. ' Whether they were to be esteemed right Christians, who, being baptized in an infirm and languishing Condition, were not dipped, but had only Water poured upon them ? ' *Cyprian's Epist. 76.* As to the antient Practice of Immersion, an innumerable Cloud of Witnesses might be produced ; but we shall content our selves (and hope it may satisfy any impartial Reader) to bring a few Instances of this nature to clear up the Matter in dispute, it having been so largely and effectually done already ; and all or most of these are the Concessions and free Acknowledgments of our *Pedobaptists* themselves. It must be acknowledged to be a Matter of Lamentation, that the pure and primitive Practice, instituted and performed by our Lord himself, should be wholly laid aside and forgotten, and a mere human Device introduced in the room thereof. It's indeed no Novelty now, nor has it been antiently, for human Inventions to juggle out Divine Institutions : But we are assured, *from the beginning it was not so.*

The Antients dipped the Person baptized not only once, but three times, at the mention of each Person of the Holy Trinity, in whose Name he was baptized. *Tertullian* (a) has these Words, ' We are thrice put under the Water, not once only, at the mention of every Person are we dipp'd.' St. *Ambrose*, treating of the Rite of Baptism, expresses the Manner in these Words, ' Thou wert asked, Dost thou believe in God the Father ? and thou said'st, I do believe ; and thou wert plunged, that is, buried. Thou wert asked again, Dost thou believe in our Lord *Jesus Christ* ? and thou saidst, I do believe ; and thou wert dipped. Thou wert asked the third time, Dost thou believe in the Holy Spirit ? and thou saidst, I do believe ; and the third time thou wert plunged : that this three-fold Confession might wash away the many Lapses of thy former Life.' One

(a) *Advers. Prax. c. 28. & de Corona Militis, Lib. 2. de Sacr. c. 7.*

would think here's a full Testimony that the Baptism of Believers only was generally practised in those Days, and that by Immersion only.

St. *Augustin* himself says, ' You are rightly dipped thrice, who are baptized in the Name of the Holy Trinity.' And this trine Immersion continued in the Church till about the Time of *Gregory the Great*, for six hundred Years, without any Alteration. The Book which goes under the Name of the *Apostolick Constitutions*, as Mr. *Whiston* and Dr. *Gale* cite it, says to this effect, ' Baptism is a Representation of Christ's Death: The Water is that wherein we are buried; the Immersion is the dying with him; and the Emerision, or coming up from under the Water, represents the Resurrection.' *Lib. 3. c. 17.* And if we may believe Mr. *Fox*, *Augustin* the Monk, about the Year 604. baptized and christen'd ten thousand Saxons, or *Angles*, (i.e. *English*) in the West River called *Swale*, beside *Tork*, on a *Christmas-Day*. And he adds, ' Where note by the way, (Christian Reader) That whereas *Austin* baptized in Rivers, it follows there was then no use of Fonts.' *Acts and Monuments, Vol. 1. p. 132. Edit. 9. printed 1684.*

But to descend to modern Authors, and give a few Instances that Baptism was antiently perform'd by Immersion.

The great *Martin Luther*, who, every body knows, was one of our first Reformers from Popery, *De Baptismo, Tom. 1. fol. 71.* printed at *Wittembergh*, says, ' Baptism is a Greek Word, and may be translated a *Dipping*, when we dip something in Water, that it may be covered with Water. And tho it be for the most part almost altogether abolish'd; for that they do not dip the whole Children, but only sprinkle them with a little Water, they ought nevertheless to be wholly dipped, and presently to be taken out again.' And in *Tom. 2. fol. 79.* ' The other thing that belongs to Baptism is the Sign, or the Sacrament, which is the dipping into the Water: From whence also it hath its Name; for *Baptizo* in Greek, is in Latin *Mergo*, to dip, and *Baptisma* is *Dipping*.' And a little after, on *Rom. 6. 4.* he saith, ' Being moved by this reason, I would have those that are to be baptized to be wholly dipped into the Water, as the Word imports, and the Mystery doth signify.'

Calvin, on *John 3. 23.* saith, ' From these Words you may gather that *John* and Christ administer'd Baptism by plunging the whole Body in Water.'

The great and learned *Grotius*, on *Rom.* 6. 4. *We are buried with him by Baptism into Death*, says, 'That not only these Words, but the Form of Baptism, do intimate thus much, *i. e.* a Death to Sin: For the total Immersion of the Body so far under Water as to be for a while covered from Sight, carries an Image of that Burial which is given to the Dead.'

And the Continuers of *Pool's* Annotations on the same Place, say, 'Some think he (*i. e.* the Apostle *Paul*) alludes here to the Manner of Baptizing in those warm Eastern Countries, which was to plunge or dip the Party baptized under Water.' And on *Acts* 8. 38. 'In hot Countries this was usual, to baptize by dipping the Body in Water.' And on *Matt.* 28. 19. 'It's true, the first Baptisms, of which we read in Holy Writ, were by dipping of the Persons baptized.' And on *Matt.* 3. 6. 'Were baptized, that is, dipped in *Jordan*.'

The Dutch Annotators on *John* 3. 23. say, 'Seeing there were many Waters there, *i. e.* Brooks or Rivulets, or much Water; because they that were baptized by *John* went into the Water with their whole Bodies.' *Vide Mat.* 3. 16. And on *Rom.* 6. 3. 'The Apostle seems here to allude to the Manner of Baptizing, much used in those warm Eastern Countries; where Men were wholly dipped in the Water, and remained a little while under the Water, to shew that this dipping into, and remaining in the Water, is a Representation of *Christ's* Death and Burial; and the rising up out of the Water, of his Resurrection.'

And the Dutch Translators almost every where translate the Words *Baptize* and *Baptism*, to dip or dipping. *Mat.* 3. 1. 'John the Dipper.' And *v.* 6. 'Dipp'd in *Jordan*.' And *v.* 16. 'Jesus being dipp'd (climb'd or) came up out of the Water.' And *Mat.* 28. 19. 'Instruct all People, dipping them in the Name of the Father, &c.' And *Acts* 8. 36. 'What hinders me to be dipp'd?' And *v.* 38. 'And he dipp'd him.' And *v.* 12. 'They were dipp'd both Men and Women.' And *Rom.* 6. 3. 'Know ye not that so many of us as were dipp'd into *Christ Jesus*, were dipp'd into his Death?'

The Assembly of Divines, in their Annotations, express it in the same manner, on *Acts* 8. 38. 'They were wont to dip the whole Body, or go down into the Water, as here, and *Matt.* 3. 16.'

The Reverend Dr. Tillotson, late Archbishop of Canterbury, in his Sermon on 2 *Tim.* 2. 19. *Serm.* 7. p. 82. gravely expresses himself thus: 'By Baptism we have solemnly taken upon us the Profession of Christianity, and engaged our selves to renounce the Devil and all his Works, and obediently to keep God's Commandments. Antiently those who were baptized put off their Garments, which signified the putting off the Body of Sin; and were immerfed and buried in the Water, to represent their Death to Sin; and then did rise up again out of the Water, to signify their Entrance upon a new Life. And to these Customs the Apostle alludes when he says, *Rom.* 6. 2, 3, 4, &c. *How shall we, &c.* — So then by Baptism we profess to enter upon a new State, and to be endued with a new Nature.'

The great Divine Mr. Perkins, on *Rom.* 6. 1, 2, &c. expresses himself thus: 'The antient Custom of Baptizing was to dip, and, as it were, to dive all the Body of the Baptized in the Water.'

The late Dr. Nicholson, Bishop of Gloucester, in his Exposition on the Church-Catechism, says, p. 174. 'And the antient Manner in Baptism, the putting of the Person baptized under the Water, and then taking him out again, did well set forth these two Acts; the first his dying, the second his rising again.' And a little lower, on *Col.* 2. 12. he adds, 'Into the Grave with *Christ* we went not; for our Bodies were not, nor could be buried with his: But in our Baptism, by a kind of Analogy or Resemblance, while our Bodies are under the Water, we may be said to be buried with him.'

The Assembly of Divines, on *Rom.* 6. 4. on the Words *buried with him in Baptism*, say, 'In this Phrase the Apostle seemeth to allude to the antient Manner of Baptism; which was to dip the Parties baptized, and, as it were, to bury them under the Water for a while, and then to draw them out of it, and lift them up, to represent the Burial of our Old Man, and our Resurrection to Newness of Life.'

Sir Edward Leigh, in his Annotations on the same Place, says, 'He (meaning the Apostle) alludes to the Manner in which Baptism was then administer'd; which was to strip them naked whom they baptized, and plunge them in the Water; after which they put on new Garments. Whence those Manners of speaking, used in Scripture, (*Gal.* 3. 37. *Eph.* 4. 22, 29.) *To put on Christ, To put off the Old Man, and put on the New.*

And

And (a) Dr. Cave, treating of the Customs of the antient Church, in reference to Baptism, saith, ' When the Party was to be baptized, he was wholly immersed, or put under Water, which was the almost constant and universal Custom of those Times; whereby they did more notably and significantly express the three great Ends and Effects of Baptism: For as in Immersion there are in a manner three several Acts, the putting the Person into the Water, his abiding there for a little time, and his rising up again; so by these were represented Christ's Death, Burial, and Resurrection; and in conformity thereunto, our dying unto Sin, the Destruction of its Power, and our Resurrection to a new Course of Life. By the Person put under Water was lively represented the putting off the Body of the Sins of the Flesh, and being washed from the Filth and Pollution of them: By his Abode under it, which was a kind of Burial in the Water, his entring into a State of Death or Mortification, like as Christ remained for some time under the State or Power of Death: Therefore as many as are baptized into Christ, are said to be baptized into his Death, and to be buried with him by Baptism into Death, that the Old Man might be crucified with him, &c. And then by his Emer- sion, or rising up out of the Water, was signified his en- tring into a new Course of Life, differing from that which he lived before, That like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in Newness of Life.'

(b) Daillé, on the same Subject, speaks in this manner: ' In antient Times they that were baptized were immersed, or dipped into the Water, as Tertullian, Epiphanius, and St. Cyprian, and others testify. Moreover, Tertullian and St. Jerom assert it was usual to use trine Immersion; which Custom at this Day obtains among the Greeks and Russians: But this antient and almost universal Practice is of late laid aside by the Roman Church.'

Dr. Hammond, on Matt. 3. says, ' John put the Persons whom he baptized into Water, dipped them all over, and so took them out again.' And in his *Practical Catechism*, p. 365. ' Whosoever should thus (*viz.* by Baptism) be re-

(a) Dr. Cave's *Primitive Christianity*, p. 213, 214. Vide also p. 312.

(b) *De usu Parr. Lib. 2. p. 329. Genev. Edit. 1686.*

‘ ceived into Christ’s Family, should be received with this
 ‘ Ceremony of Water, therein to be dipped (*i. e.* according
 ‘ to the primitive antient Custom, to be put under the Water)
 ‘ three times.’

(a) Mr. *Walker* confesses, ‘ That in former Ages Dipping
 ‘ was the more common Practice: And to avoid Offence,
 ‘ (says he) I could wish it were more practised where there’s
 ‘ no just Necessity to decline it.’

Dr. *Fer. Taylor*, late Bishop of *Down* in *Ireland*, *Ductor*
Dubitant. Lib. 3, 4. saith, ‘ The Custom of the antient
 ‘ Church was not Sprinkling, but Immersion, in pursuance
 ‘ of the Sense of the Word *Baptize*; both in the Command-
 ‘ ment and Example of our Blessed Saviour.’

The Reverend Bishop of *Sarum*, on the Thirty nine Arti-
 ‘ cles of the Church of *England*, *Art. 27. p. 300.* saith,
 ‘ And then they led them into the Water, and with no other
 ‘ Garments but what might cover Nature, they at first laid
 ‘ them down in the Water, as a Man is laid in the Grave;
 ‘ and then they said these Words, I baptize, or wash thee
 ‘ in the Name of the Father, Son, and Holy Ghost; and
 ‘ then they raised them up again, and clear Garments were
 ‘ put on them. From whence came the Phrases of being *bap-*
 ‘ *tized into Christ’s Death*, of being *buried with him by Bap-*
 ‘ *tism into Death*, of our being *risen with Christ*, and of
 ‘ our putting on the Lord *Jesus Christ*, of putting off the Old
 ‘ Man, and putting on the New.’

Mr. *Wall* would bring in some Instances of Baptism by
 Affusion or Asperision in the primitive Times; but cannot find
 an authentick Instance till about five or six hundred Years
 after *Christ*. He mentions *Novatus*, or *Novatian*, baptized
 in his Sickness in his Bed by Asperision; but it’s well known
 it was scrupled that he should be chosen *Presbyter*, because
 he was so baptized, they accounting it an imperfect way.
 And by Mr. *Wall*’s good Leave, we have good reason to be-
 lieve he was not baptized by Asperision, but washing his
 Body, as the Words of *Cyprian* to *Magnus* testify. A lit-
 tle after (b) Mr. *Wall* says, ‘ Their general and ordinary
 ‘ way was to baptize by Immersion, or dipping the Person,
 ‘ whether it was an Infant, or grown Man or Woman, into
 ‘ the Water.’ And he adds, ‘ This is so plain and clear by

(a) *Modest Plea for Infants Baptism*, p. 163. Vide Page 162.

(b) *History of Baptism*, *Edit. 2. c. 9. p. 462.*

an infinite Number of Passages, that as one cannot but pity the weak Endeavours of such *Pedo-Baptists* as would maintain the Negative, so also we ought to disown and shew a Dislike of the profane Scoffs which some People give to the *English* Antipedobaptists merely for their use of Dipping. 'Tis one thing to maintain that Circumstance is not absolutely necessary to the Essence of Baptism, and another to go about to represent it as ridiculous and foolish, or as shameful and indecent, when it was, in all probability, the way by which our Blessed Saviour, and, for certain, was the most usual and ordinary way by which the antient Christians did receive their Baptism.

Not to tire the Reader with more Instances of this nature, I conclude this, desiring him to consult the following Authors, viz.

Mr. Baxter on *Rom.* 6. 1, 2, 3. and on *Col.* 2. 12.

Dr. Whitby on *Rom.* 6. 1, 2, 3, &c.

Dr. Tower's Exposition on the *Church Catech. Par.* 4. p. 20, 21. at large.

Mr. Joseph Mede on *Tit.* 3. 5.

It is therefore most clear and plain that Immersion is the only true and right way of baptizing. As for Sprinkling, *Christ* never commanded it; and his Apostles knew nothing of it; neither was it used in the Church ordinarily for 1300 Years after *Christ*. 'Tis true, this good old Way is now contemned by the Rich and Great of this World; and it requires a good measure of the Graces of Faith and Love to God, and especially of Humility of Mind, to make a Man submit to it, being so low and despicable an Ordinance in their Eyes. But a Man must learn that Lesson of *Jesus Christ*, *Mat.* 11. 28, 29, 30. if he will be indeed his true Disciple. There's no external Glory, but the direct contrary, for the most part, attends this Ordinance; but yet it's sufficient for us that it is (as by us perform'd) the Command of God, and the Institution of his Christ. And therefore I desire and advise every honest faithful Christian to be careful, lest he live in the wilful Omission and Neglect of it against the Light of his own Conscience.

'Tis apparent, I say, that the Celebration of Baptism by Immersion is the good old Primitive and Apostolick Path: And the Instances now produced, and many more, have been brought again and again to refel the Objections of our Adversaries, who repeat them over and over to us and the World, tho they have been sufficiently refuted; and give us a great deal

deal of Trouble to answer what has been abundantly and substantially answered before. But 'tis hoped the Revival of these Things may tend to the opening the Eyes of some who have not yet look'd into them, and are enquiring into the Truth in these Particulars.

But notwithstanding all this is plain and evident, even to the meanest Understanding, that this way of baptizing by Immersion is the true and right way of baptizing, the way in which our Lord Jesus Christ himself went, and his Apostles after him, and the Primitive Churches in the purest Ages followed him, and is according to the Word; where now is there any one of our Reverend Clergy of the Church of *England*, or of our Protestant Dissenting Brethren, (tho many of them believe and know in their own Consciences, and will sometimes frankly own and acknowledge this great Truth) that will herein answer a good Conscience, and that dare put on such a Spirit of holy Courage and Resolution, as to stoop down so low as to follow the Example of *Christ* and his Apostles, and the Primitive Christians, in this humble way, and baptize even any adult Person by Immersion, that becomes a Member of their Church? And that will labour to restore this holy Ordinance to its primitive Apostolick Purity? And how much is it to be lamented, that they will and do suffer this true Scripture and Antient Practice to be, as it is amongst them, entirely lost, and wholly laid aside, and a human Invention to be defended and pleaded for in the room and stead of it; for which there's not an Instance or Syllable in all the Book of God?



C H A P. VIII.

*Contains a Recapitulation, or Summary Rehearsal, of
the Whole.*

NOW to make a summary Rehearsal of the Matter in Controversy: It appears that repenting Believers, Men and Women, are the only Subjects capable of Baptism; and that Infants are not such. As to Infants, it's evident, next to a Demonstration, that they are not the Subjects thereof, from the Silence of the whole Scripture; there being not the least Intimation of that Matter to be found in those inspired Writings. And that Infants should be baptized by *Christ* and his Apostles, without any Record or Intimation thereof, in a Matter of such moment and concern, is not easy to be believed. I dare be bold to aver farther, That there is not a Text in the whole sacred Volume so much as countenances that Practice; but that those which are brought in its Defence are altogether foreign to any such thing; and they are plainly wrested and pressed, and turn'd from their genuine Sense and Meaning, only to advance that Opinion, which has no Foot-steps to be found there: Whereby the true, plain, and good old Way of baptizing the Adult by Immersion, upon their Profession of Faith and Repentance, according to the Apostolick Practice, is in a manner wholly laid aside. But no wonder Religion is now become a Fashion, and Men will not recede from the Modes of the Times. However, we must know 'tis a dangerous Thing to make so free with the Lord's Institutions, and to take upon us to alter them at pleasure, and violate his Commands: For this is a great Reflection upon our Law-giver, and must be given an account of, whatever poor Worms may think of it; and 'tis what an earthly Potentate would not take at our hands.

And whereas some People lean much upon a *Jewish* Practice of baptizing Profelytes and their Infants, for the Proof of Infants Baptism now; it appears very dubious whether there ever was any such Practice: Nay, we affirm it cannot be

proved there was from the Writings of *Moses*; nor do we see any thing like a Proof of it from any other part of Scripture. And further, if the *Jews*, among other their Corruptions in Worship, did practise such a Baptism, we say it was not of divine Institution, but a Corruption of God's Law, and an Invention of their own; which is not to be regarded: And if some late *Jewish* Authors mention such a Practice, it signifies nothing. Besides, it has been made appear that their Writings are not to be depended on; and that if some have asserted this Custom, others again have denied it; so that they are not agreed in this Matter: And therefore the Assertion is but of little Credit, and very insufficient to bear such a Weight as a Gospel-Ordinance upon. The Lord *Jesus* has instituted two Sacraments in the New-Testament Dispensation to be perpetual, and has told us what are the Prerequisites of the Recipients, and given us a great Number of Instances of such Persons, *viz.* Adult Believers, but not a single Instance of an Infant: Whereby it appears from the Silence thereof, Christ did not ordain, and his Apostles knew of no such Practice as their Baptism. So that the Scripture Silence is a good Argument against it; let Men say what they can to the contrary.

We have, we judge, made it appear that the Covenant of Circumcision was not the Covenant of Grace, strictly taken; nor Circumcision the Seal of the new Covenant of Grace, because it was not exhibited to abundance of Infants dying without it; nor could it be appointed, or ever was, to take away original Sin in Infants: And that its Observance then, is not, nor can be of any Validity to prove Infants Baptism now.

It appears also, that in the first and purest Ages of the Church, as far as we can have any account of her Doctrines and Practices, Infants Baptism was not known, no, not till about 250 Years after Christ. Several modern Writers have endeavoured to press and squeeze some of the antient Writers of the first and second Centuries, as *Barnabas*, *Clemens Romanus*, *Ignatius*, *Justin Martyr*, *Hermas*, *Irenaus*, *Clemens Alexandrinus*; to prove the Practice. But when all is done, it appears they mention no such thing: And it's to be bewailed that Men should put them upon the Wrack to make them speak their Practice, as 'tis clear *Mr. Wall* and others have done. Again, it's past dispute that the antient Fathers have very much been changed and altered, several Things added to, and several Things taken from their Writings, as have been

been proved by the Reverend *Daillé*, *Taylor*, and *Usher* : So that they are not to be depended on, no, not certainly even in Matters of Fact, in some Cases. Moreover, it's to be observed that Errors crept into the Church very early, even in the Apostles Time : And when Infants Baptism began to be introduced towards the latter end of the second Century, *Tertullian* opposed it.

It farther appears, as we have shewed, and cannot, we think, be denied, that in the Time of *Cyprian* and the *Donatists*, when Men began to entertain a Notion of the absolute Necessity of Baptism for Infants Salvation, and eating the Lord's Supper, from *John* 3. 5. and *John* 6. 53. and that Baptism must wash away original Sin ; then this Practice came first into the World : And when the Assertors of Infants Baptism could not evade the force of those Scriptures which maintain and prove the Prerequisites of Faith and Repentance in Persons to be baptized, then they invented *Sponsors*, or *Fidejussors*, not a Syllable whereof is in Scripture : And farther, they invented their *Chrism*, *Exorcism*, giving Milk and Honey, &c. to the Baptized ; and moreover, the holy Eucharist to Infants, as was instanced. And mixing Water with the Wine, and other Inventions of their own Brain, arose much about one and the same time, together with Infants Baptism ; which we cannot find were practised, but disallowed by the *Donatists* in those Days, who opposed St. *Cyprian* therein. And afterwards, in the Time of St. *Augustin*, we don't find the *Donatists*, who dissented from *Augustin*'s corrupt Church, admitted these Corruptions, but opposed him therein, and very justly baptized those who were not rightly baptized before, altho they granted Infants had original Sin. Likewise, it's clear the *Donatists* were for a Church made up of, at least visibly, holy Persons, and maintain'd a holy Gospel-Discipline, casting out of the same open profane Livers ; and were not for such a lax, general, or national Church as St. *Augustin*, we know, pleaded for, and as most do in these Days. In the Time of *Pelagius*, it's not made out very clearly, tho they might be corrupt in their Judgments in some respects, that they admitted the Errors of St. *Augustin*'s Church, introduced with the Baptism of Infants, as *Chrism*, *Sponsors*, *Infants Communion*, &c. Nay, tho some say *Pelagius* and his Followers admitted Infants to Baptism, I must crave leave to hesitate in that Matter also, not being satisfied by any good Proof that he was for their Baptism,

tism, because his other Opinions, as we have them from *Augustin* and others, are so diametrically opposite thereto, as that he should deny original Sin, and yet say they should be baptized. 'Tis granted on all hands, *Pelagius* was a wise and judicious Man, and of venerable Esteem in those Days; and I cannot believe he was so much unlike himself, as to say they were to be baptized, and deny their original Sin. As for those Confessions of Faith presented to *Zosimus*, said to be *Pelagius's* and *Celestin's*, wherein they say Infants ought to be baptized, we have shown they admit of a Dispute, by Mr. *Wall's* own Confession, whether they were genuine, or their own; and we have nothing but Shreds and Scraps of their Antagonists, which tell us of any such Matter, as their Practice of Infants Baptism; so that it does not appear fully they were for that Practice. One thing I cannot omit, which Mr. *Wall* mentions in his Preface to his *History of Infants Baptism*, Edit. 2. which I take to be a great Mistake: He says *Augustin* in his Disputes with *Pelagius* has whole Books, wherein he proves original Sin from the Practice of *Pedo-Baptism*; of which he has only taken here and there a piece, since every body knows his Doctrines. Now this is a quite contradictory and thwarting way of arguing, and very unlikely. *St. Augustin*, as his Works plainly shew to every Reader, strenuously labours to convince those Men of the Doctrine of original Sin, and from thence infers the Necessity of their Baptism to wash it away; and so vehemently, in several Places, condemns them for suffering Infants to die without it: But that *Augustin* proves original Sin from their Baptism, is not at all congruous, nor to reason with them like Men of Sense. Is not the same Argument used against us now? And do not the *Pedo-Baptists* argue from original Sin to the Necessity of Infants Baptism? Do we ever hear any Mortal pleading that there's no original Sin in Infants, and yet insisting they may and ought to be baptized? which is the very Thing always pleaded for washing it away. This is a wrong Construction of *St. Augustin*: for he laboured to prove Infants, and all Mankind, were corrupted with that Sin, which they denied; and so inferred the Necessity of their Baptism to wash it away, as Men do at this Day; or else he argued for a Nullity, as a Man that beats the Air. Whereas we say, with the *Donatists* then, That original Sin is in Infants, and has corrupted the whole Mass of human Nature, yet it's not washed away by Baptism or any external

Rite

Rite ordained now, or ever under the *Mosaick* Dispensation, for that end; but only by the Blood of the Son of God applied without it to all dying Infants. From all that has been said, it appears plain and proved, and past any fair Denial, that in the Time of the *Donatists* and the *Palagians* there were those that did oppose the Baptism of Infants, together with the many human Inventions introduced therewith, as *Chrism*, *Sponsors*, *Exorcism*, *Milk* and *Honey*, *Infants Communion*, and the like; and they did not allow the Baptism valid which was administer'd by Persons they thought unregenerate; and they had Congregations and Communions separate from *Augustin* and his Followers: So that what is brought from him, avails nothing against us. God raised up a People which courageously opposed the growing Errors of those Times, and particularly that of Infants Baptism, and their Communion, which we now contend against, tho the former is (and but of late Ages) laid aside. We have further shewed, That the Decrees of the Councils of *Carthage* and *Milevis*, in the fourth Century, in *Augustin's* Time, where he was a leading Man, were made on purpose against those who not only denied original Sin, but the Baptism of Infants on that account, because they thought they had none.

If we descend into the following Centuries after *Christ*, so far as we can get a Light into the Customs and Practices of the Churches, of which it is not very easy to come at a clear View, (for certainly many antient Records are lost and worn out by Time, and many Things added to and taken from Authors, and by the *Roman* Pens not fairly represented to us, yet) we find, I say, that in the 5th, 6th, 7th, 8th, and 9th Centuries there have been several Persons and Numbers of People, who have been found opposing the Doctrine of Infants Baptism, as we have given Instances: And it's clear, that in those several Centuries divers Decrees and Canons have been made against those Persons who have denied Infants Baptism; they have anathematized those who have denied it; and (as now) have forbidden Prayers and singing Psalms for such Infants as died without it, viz. denied them Christian Burial. From which it appears a Truth too apparent to be denied, there were People called *Anabaptists* in those Days, who practised Believers Baptism only, and omitted that of Infants.

If we come lower, to the 10th, 11th, and 12th Centuries after *Christ*, we have made it evident that the People called *Wal-*
denfes,

denfes, who went under divers Names from the Places of their Abode, and from feveral of their leading Men or chief Minifters, difallowed the Practice of Infants Baptifm. Thefe, it's very probable, were the Offspring of the antient Chriftians who dwelt at *Lyons*, and bravely entertained the Chriftian Faith there in the firft Ages, and maintain'd and profefs'd it there for many Ages after ; as feveral Authors, and particularly the new *Atlas Geographus*, in the Description of that Place, testify. Thefe, I fay, in the 10th, 11th, and 12th Centuries, fometimes called *Berengarians*, *Henricians*, *Petrobrufians*, *Waldenfes*, *Albigenfes*, and *Cathari*, or *Puritans*, did, in thofe feveral Centuries, many of them difallow of and write againft Infants Baptifm ; and diffented therein, and in many other Points of Doctrine, from the *Roman Church*, and receded from her Communion : For which they were excommunicated and moft cruelly perfecuted, and many of them to Death, for feveral Centuries. All this is moft plainly proved to the Satisfaction of any Reader that has but a mind to open his Eyes, and fee the Truth fhining as the Sun at Noon in a clear Day. From which 'tis an indubitable Truth, the People called Anabaptifts are not a new upftart Sect, not heard of till two hundred Years ago.

It's not much material to fpend Time to rehearfe what has been faid of *Wickliff*, and fome of his Followers, in the 13th and 14th Centuries. It feems to be paft difpute that he and his Followers embraced the Tenets of their Predeceffors the *Waldenfes* : This feveral of the Hiftorians of thofe Times testify. Thofe People, called *Wickliffians* and *Lollards*, faid Ecclefiaftical Baptifm was not neceffary ; that Infants born of believing Parents were holy and clean, and needed not to be baptized, but were faved without that Sacrament. Moreover, it has been fhewed, not from one or two, but feveral Authors, the *Wickliffians* and *Lollards* did maintain and afert that Infants were not to be baptized ; and that the *Romanifts* condemned them for it. This is clear from *Walden*, *Walsingham*, *Vicecomes*, *Widesford*, and other *Romifh* Authors : And 'tis too apparent they were not flandered, but that thefe were the very Opinions of many of thefe People in thofe Days. And the Instance of Mr. *Fox*, concerning *Brute*, and his Opinion of the Sacrament of Baptifm, plainly fhews he was of the fame Faith as the *Waldenfes* before him, and againft the Doctrine of St. *Auguftin* and the *Milevitan Council* ; and that it appears thereby there were People in thofe Times alfo

who

who
Cafe
When
that
huma
Chri
An
ther,
taine
Days
as rec
ed d
and f
our F
the V
ly in
has l
it ha
and
forc
Efta
God
A
mad
it w
form
The
the
Imm
den
1
Thi
be l
fort
and
fur
2
wh
Le
anc
fon
val

who maintain'd the Faith and Practice which we do in the Case before us, rejecting and disallowing Infants Baptism: Whereby it appears our Practice is the good old Way; and that the *Pedo-Baptists*, and not ours, is the novel, at least a human and an invented Thing, but not a divine Institution of Christ.

And from those People, down to the Reformation by *Luther*, has our Doctrine and Practice been asserted and maintained; great Numbers of this People appearing in those Days, and not as a new Sect, unheard of before, but such as received their Doctrine from their Predecessors, and handed down to them from time to time, as to us at this Day; and so we believe will the Truth in question be propagated to our Posterity, and defended in all future Ages to the end of the World. And as the Baptism of Infants has been humanly introduced without any Warrant from God's Word, and has been maintained by some ever since its first Original, so it has all along from time to time met with its Opposers; and therefore its antient and continued Practice is not of any force against us, so long as it cannot find any Sanction and Establishment in the Divine Law and written Word of God.

As to the Mode or Manner of Baptizing, we have also made it, we think, fully appear, beyond Contradiction, That it was in the Apostles Time, and for many Ages after, perform'd by *dipping* or *immersing* the whole Body in Water. There cannot be two Ways, and both of them right. That the way of Sprinkling is a late Innovation, and that this of Immersion is the only true and right way, we have made undeniably evident from these four Considerations, *viz.*

1. From the Analogy or Agreement between the Sign and Thing signified in Sacraments, which cannot in this Ordinance be by Sprinkling; but Immersion in a most lively manner sets forth our Death unto Sin, and Rising again to a new Life, and is a Figure and Representation of Christ's Death and Resurrection, signified in Baptism.

2. From the Signification of the *Greek* Word *Βαπτίζω*, which, by the Consent of the best Criticks, and almost all Learned Men, signifies to *dip* or *plunge*, and not *sprinkle*, and so 'tis always used to signify in Scripture: And if it is some times render'd to *wash*, it is such a Washing as is equivalent to *Dipping*.

3. From

3. From the Example of Scripture, which is the best Interpreter of the Sense of the word *Baptize*, and the Meaning of our Lord in the Institution or Commission, *Matt. 28. 19.* The Manner was to dip the Persons baptized, going down to the Rivers or Places convenient for that purpose, and coming out of the Water. A glorious Example of this now despised Practice was our Lord himself, being thus baptized: and his Disciples and Followers did, as far as appears, baptize all in this manner; for there is a great Number of clear Proofs to this purpose, and not a single Example or Precedent can be brought to the contrary, or of any one in those Days who were baptized by Sprinkling.

4. And lastly, we have made it appear by a Cloud of Witnesses, some from the Antients themselves, and the Confessions of a great Number of sober and learned modern *Pedo-baptists*, acquainted with Antiquity, That the way of Immersion was the antient way, and so practised for a great many Ages; that Sprinkling is comparatively a new and late Invention; and that our way is by their Confession the truest, safest, and best way, and most agreeable to the Scripture; and that it's to be pitied that the late erroneous Fashion of Sprinkling should be adhered to, before the good old Way of Immersion. Thus it is most plain and undeniably evident who are the Subjects, and what is the right Manner of administering this holy Ordinance.

Almighty God has delivered his Mind in these Cases plainly and fully, even to the Understanding of the Unlearned in the New Testament. And certainly he will not lose his Truth, but has kept, and certainly will keep up a Church and People, who will maintain and defend it to the Consummation of the World, maugre all Opposition that can be made to the contrary. To whom be Honour and Glory for ever and ever. *Amen.*



POSTSCRIPT:

CONTAINING

Some REFLECTIONS ON Mr. Stokes's *Compassionate Plea for Infants, &c.*

FTER the preceding Sheets were sent to the Printer, there came to my Hand a small Piece, entitled, *A Compassionate Plea for Infants; or, Remarks on Dr. Gale's Reflections on Mr. Wall's History of Infants Baptism: In Three Letters to Dr. Gale. By Mr. Joseph Stokes Minister at Horsham in Sussex.* I was importun'd by a particular Friend to make some Animadversions upon it: And accordingly, to gratify his Request, I have made a few Remarks upon some of the most material Passages. I must seriously confess, I cannot see any Argument of weight in the whole Book; and have very little Inclination to concern my self with it. But the Author is so unaccountably presumptuous in censuring substantial Truth, even the Practice of Christ himself and his Holy Apostles, calling what is plainly delivered in the sacred Records *Antiscriptural*, and of *human Invention*; that a Man cannot well pass it by in silence, without betraying the Truth, as we have it delivered in our Holy Rule of Faith.

In Page 5. the Author, speaking of dedicating our Children to God, meaning by Baptism, and quoting *Exod. 4. 24, 25.* about *Moses's* circumcising his Son, not on the eighth Day, but long after, says thus:

' Suppose we devote our Children too soon to God, yet
' this is more excusable than *Moses's* doing this too late.
' If a Law should be made that Parents should bring their
' Children exactly at sixteen Years of Age to swear Fidelity
' to King *GEORGE*; which would be more unacceptable
' to

‘ to his Majesty, the bringing them several Years before that
 ‘ Age, or the deferring it till several Years after ? Now the lat-
 ‘ ter of these, with respect to God, was *Moses* guilty of, &c.
 And afterwards, in the same Page, ‘ If we baptize our Chil-
 ‘ dren earlier, and with another Mode than God requires,
 ‘ ’tis, as *Gen. 20. 5.* in the Integrity of our Hearts, and In-
 ‘ nocency of our Hands.’

Answ. Let *Mr. Stokes* suppose what he pleases; yet, in Re-
 ligious Matters, whatever we do without a Divine Warrant
 is vain and frivolous. ’Tis Will-worship, and of Men, if
 we baptize Infants at all, or if we baptize either them or
 adult Persons sooner or later, or in any other Mode, than
 what is supported by some Command or good plain Instance
 in the Word of God : And it’s dangerous for us to act upon
Mr. Stokes’s Principles on this account, which tend directly to
 alter both the Subject and Matter of the Sacraments.

As to bringing our Children to swear Fidelity to King
George, according to Law ; ’tis nothing to the purpose : For
 if our wise Legislators don’t think fit to enact a Law to do thus,
 (as we know they have not) till our Children are at full Age,
 to know and understand how solemn and sacred a Thing an
 Oath is, and the Weight of it, and the Obligation they lay
 themselves under thereby ; then to do it, we suppose, would not
 be very acceptable to his Majesty. And therefore *Mr. Stokes’s*
 Inference is weak, and his Argument for Infants Baptism
 from it is groundless ; as we know there’s no such Law, and
 as it’s probable our Legislators think it would be weak to
 make such a Law. And as we have no Law of divine Insti-
 tution to devote our Children to God by Baptism, but it’s
 plain from the New Testament they are to devote themselves
 to him thereby when they are of Age, and understand their
 Allegiance to him ; we have reason to believe that this, and
 this only, is undoubtedly the most acceptable to the Divine
 Majesty, and his Mind and Will, or else we think he
 would have revealed it otherwise in his Word.

Again, immediately after, in the same Page, he says, ‘ We
 ‘ find an Order in the Old Testament that Infants should
 ‘ have the Seal of the Covenant ; and the New Testament
 ‘ has no Intimation of its Repeal, nay, it invites us to be-
 ‘ lieve it is not repeal’d : For it acquaints us that Christ has
 ‘ a great Esteem for the Children of Believers, and has add-
 ‘ ed new Privileges to the Christian Church, and consequent-
 ‘ ly never meant to take away from them that antient and
 ‘ valuable Privilege of their Children receiving the Seal of
 ‘ the

‘ the Covenant. By these and other Hints does the New
 ‘ Testament invite us to believe that this Order was never
 ‘ repealed, but is as much in force as ever.’

Ans. How good and profitable would it be to us, to endeavour always with humble Minds to read the Word of God, and there search to find out his Will, particularly how he will be worshipped; and then quietly to sit down satisfy’d with what we find there, and impartially to practise it? But many Persons are for setting not only their own Wits, but also the Word of God upon the Tenters, and labouring with all their Might to find out and prove, not what is, but what they would have to be true, and what they and their Forefathers have embraced. And so it is in the Case before us. That God has a great Esteem for the Children of Believers, yea and of Unbelievers also, I readily believe; tho Mr. *Stokes* has not an extraordinary Charity for those of the latter, so as to include them in the Covenant of Grace. This is a great Mistake, on which our modern *Pedo-Baptists* mostly depend, of having the Covenant Blessings conveyed to us by natural Generation or Birth-right, expressly contrary to *Matt.* 3. 9, 10. and many other Scriptures. Moreover, it never was, nor can be proved that Circumcision was the Seal of the Covenant of Grace to the Jewish Infants. I grant it was a *Seal of the Righteousness of Faith* to *Abraham* himself, according to *Rom.* 4. 11. But that it was so, or a Seal of the Covenant of Grace to all his natural Offspring, I never saw yet proved: And nothing is more clear, than that Millions of Infants in that time had nothing to do with Circumcision. The Covenant of Grace, as Mr. *Stokes* must acknowledge, if he understands it, is a Collection of gracious Promises of many spiritual Blessings conferr’d upon us by the free Grace of God, scattered up and down the Scriptures; which Blessings are summarily comprized in *Jer.* 31: 31 — 35. *Ezek.* 36. 26, &c. *Heb.* 8. 6 — 11. and are, among other things, Illumination of Mind, a new and tender Heart, a Heart to love, fear, and obey God, Remission of Sins, &c. Now that these were sealed to the Jewish Infants by Circumcision, or that Circumcision was ever designed for that end, I desire Mr. *Stokes* to prove from Scripture. And as this Covenant of Grace is called the new Covenant, distinct from the Covenant of Works; so it’s clear that none are, or ever were, or will be saved by any other than by this Covenant. It was revealed to *Adam*, *Gen.* 3. 15, 16. soon after his Fall, when the *Messiah* was

first promised: And I think there can be no doubt, that by virtue of it Multitudes of Infants were saved in his time, who could have nothing to do with Circumcision.

But whereas Mr. *Stokes* says, ' There's no Intimation in the New Testament of the repealing Childrens receiving the Seal of the Covenant ;' a Man would think himself in a new Theological World when he reads his Book. 'Tis very strange, that such an eminent Divine as Mr. *Stokes* should be so short in his Observation. But since it is so, I shall recommend the following Texts to his serious perusal: Gal. 4. 1—4. *Now, I say that the Heir, as long as he is a Child, differeth nothing from a Servant, tho he be Lord of all ; but is under Tutors and Governors, until the Time appointed of the Father. Even so we, when we were Children, were in Bondage under the Elements of the World: But when the Fulness of Time was come, God sent forth his Son. Gal. 5. 1, 2, 3. Stand fast therefore in the Liberty wherewith Christ hath made us free, and be not entangled again with the Yoke of Bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing : For I testify again to every Man that is circumcised, that he is a Debtor to do the whole Law. Col. 2. 14. Blotting out the Hand-writing of Ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross. To the same purpose, Ver. 17, 20. to the End of the Chapter. See also Heb. 10. 1. and Chap. 8. 6, 7, 8, 13. These Scriptures uncontestably prove that Circumcision, which Mr. *Stokes* so strenuously asserts to be the Seal of the Covenant, is utterly abolished and repealed by the coming of Christ. And so also is the whole Frame and Constitution of that Legal Dispensation, and a new one ordained and introduced in the room and stead thereof. Let Mr. *Stokes* now shew us good Proof (nay, a probable Hint) of any new Seal to be given to Infants in all the New Testament, and then we will contend no more with him in the present Controversy. And I would fain know of Mr. *Stokes*, whether he thinks those Jewish Infants were not really saved, and their Happiness secured by Christ, who died without Circumcision, which he calls the Seal of the Covenant ?*

It is further to be considered, that God's entering into a Covenant with any Person or People, does by no means prove that a Seal must be apply'd: Nor can any thing warrant the Application of a Seal to any Covenant of God, besides his own express Order and Command. This is clear from the Instances of the Jewish Infants which were not to

be

be circumcised, but excepted out of that Order by God himself; as were all the Females in general, and all the Males under eight Days old. God made divers Promises or Covenants, and annexed no external Sign that we read of: As, to *Adam*, *Gen.* 3. 15. to *Phinehas*, *Numb.* 25. 12, 13. to *Joshua*, *Josh.* 1. 5—9. to *David*, *Psal.* 89. 34—37. Therefore all that are in Covenant are not to be sealed with any external Rite, without God's express Command or Injunction so to do. Besides, I take it to be talking without Book, to call the external Signs, or Symbols of the Sacrament, Seals of the Covenant. The Scripture informs us that the Blood of Christ the Testator is the Seal of his Covenant, *Heb.* 9. 16, 17. and 13. 20. and the Holy Spirit is called a *Seal*, or Evidence of *Adoption*, to a Believer's Heart, *2 Cor.* 1. 22. *Eph.* 1. 13. and 4. 30. But that the external Application of what some call Seals, conveys the Blessings of the New Covenant to a Subject wherein there's no Faith or Repentance, or even Understanding, is very unaccountable. Such Assertions favour of the Errors of the Romish Church, and are of very dangerous Consequence.

And then as to the Mode of Baptism, Mr. *Stokes* adds, in the same pag. 5. 'We are not satisfied that Immersion was practised by the Apostles in *Judea*, and less still that Christ should expect it from us, whom Providence has cast into a colder Climate, where we cannot practise it, but we must run counter to his superior Order; *Mat.* 12. 7. *I will have Mercy and not Sacrifice.*' And again, pag. 9. 'But to be free with you, Sir, my present Thoughts are, that your practice of Dipping is Antiscriptural: for it don't appear in Scripture, that any were dipt; or if this could be made out, yet *Mat.* 12. 7. is a Prohibition of this in our part of the World, where Health and Life would be expos'd.'

Ans. These are such extravagant and wild Expressions, so dissonant from the express Word of God, and contrary to abundance of Testimonies of the best and most judicious Divines, (of which I have given sundry Instances in the foregoing Sheets) that I wonder Mr. *Stokes* could publish them to the World in Print. If Immersion in this Ordinance is ordain'd by Christ, I think that place, *Mat.* 7. 12. can be no prohibition of it. We humbly suppose, Christ knew well, very well, how to institute his Ordinance, and did oblige to nothing that would endanger his People. Nor do we read in Scripture of any Order to baptize one way in hot Countries, and another way in cold: Nor can Mr.

Stokes give us an Instance that even in cold Countries, and in the depth of Winter too, ever any Person was prejudic'd in Health by being baptized by Immersion: It appears that God never suffers any to be prejudic'd in their Healths by following the Commands of his Word. Nor do we read one Instance in the whole New Testament, that the Apostles in all their Travels, in any place, baptized any Person otherwise than by Immersion. But since Mr. *Stokes* is not satisfied that Immersion was practised by the Apostles in *Judea*, and thinks that our practice of Dipping is Antiscriptural, and that it does not appear in Scripture that any were dip'd; I must recommend a few more Passages to his Consideration. *Mat. 3. 5, 6. Then went out unto him Jerusalem, and all Judea, and all the Region round about Jordan; and were baptized of him in Jordan.* *Mark 1. 5. In the River of Jordan.* *Mark 1. 9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.* *Mat. 3. 16. And Jesus, when he was baptized, went up straightway out of the Water.* *Acts 8. 38. And they went down both into the Water, both Philip and the Eunuch, and he baptized him.* See also the History of the Jailor's Baptism, in order to which he took *Paul* and *Silas* out of his House, as appears *Acts 16. 33, 34.* If these Texts are not plain enough, we may throw away our Bibles, and not believe the plainest Expressions that are written down there. What then can Mr. *Stokes* propose by these Assertions, but to make credulous People believe any thing that comes from their Minister without searching the Scriptures, while he indeed reflects upon the practice of *St. John* the Baptist, of Christ himself, and his Holy Apostles, and the Primitive Christians? which how he will answer another Day, he would do well to consider. Surely this is a wide mistake of Mr. *Stokes*, to call the practice of Christ and his Holy Apostles, an *Antiscriptural Practice*; I hope therefore, when he thinks fit to write again, he will make an honourable Retraction. And if Baptism was not performed in *Judea* in the time of Christ and *St. John* Baptist by Immersion, but that a little Water in a Basin might suffice to pour on the Face; to what purpose did Christ, the Eunuch, and those in *Mat. 3. Go down, not to, but into the Water, and be baptized?* And to what end had they recourse to places where there were great Confluxes and Receptacles of Water, as Ponds and Rivers, to baptize; as appears from *John 3. 23.* and other places? We cannot suppose they should be so impertinent in those

those days. But what will not Men say when they are resolved, like *Mr. Stokes*, to plead for a Practice, of which there's not the least Umbrage or Shadow in all the New Testament?

But suppose now, for Argument sake, we should admit that in a Case of extreme Necessity, another Mode of Baptism than Dipping, (*viz.* Sprinkling) should be allowed of to a sick Person; what Reason has *Mr. Stokes* utterly to throw away the true, antient, and apostolick way of Baptizing, even adult Persons, and in the hottest time of the Year, and introduce sprinkling instead of it, when no Danger can be pretended? What Plea can be pretended for this Innovation and Change of this sacred Ordinance, as it's continually practised among the Pedobaptists in this Age?

As to the Subject of Baptism, *Mr. Stokes* expresses himself, *Pag.* 9, 10. thus: 'Nor are my present thoughts of your practice of Baptizing the Adult at all more favourable: for I take it to be of human Invention, and my Reason is, because I cannot find one Precept, nor Instance, nor just Consequence in the sacred Records which favours you. There are, I know, several Texts you commonly quote on this occasion; such as *Mat.* 3. 6. *Mat.* 28. 19. *Mark* 16. 16. *Acts* 8. 12. But those Texts are nothing to your purpose, for 'tis certain, they expressly speak only of Persons who were converted while Adult from Judaism or Gentilism; and when we are concerned with such, we make Repentance and Faith the previous Terms of Baptism: So that as far as the Scriptures are clear in the present Case, our Practice exactly agrees with them. But where, in these Texts, or any other part of the Bible, is there the least hint of baptizing Persons Adult, who were born after their Parents had embraced Christianity? And yet this is your Baptism; and 'tis this you ought to justify by some Precept, Instance, or just Consequence in Scripture, and not put us off with Texts that relate to the Baptism of *Jews* or *Heathens*. What is this, in effect, but to equivocate, and alter the Terms of the Dispute? Pray excuse us therefore, if we insist upon some solid Proof of your Baptism than Texts which speak of the Baptism of *Jews* and *Heathens*; for what is this to the Infants of Christian Parents?'

Ansiv. To say adult Baptism is a *human Invention*, and that 'he can't find one Precept, or Instance, or just Consequence in the sacred Records which favours us;' is so extravagant

vagant and full of untruth, that I wonder to find any Man write or speak so contrary to what runs through the whole History of Baptism in the New Testament. I don't remember so much said by any Protestant Divine, that ever I read or heard of in *England* or elsewhere. The Texts of Scripture that speak of this Institution, as *Mat.* 3. 6. and 28. 19. *Mark* 16. 16. *Acts* 8. 12. speak of the Prerequisites and Qualifications necessary to be found in all the Subjects of Baptism; which sufficiently prove, they cannot be understood of Infants, but all of them of the Adult; and that, we judge, evidently proves they only, and not Infants, are to be baptized. It does not lie on us therefore to bring Texts of Scripture which speak of baptizing the Adult who were born after their Parents had embraced Christianity: this is an unfair Demand. But we believe, from the plain meaning of the forementiou'd Texts, that Mr. *Stokes* cannot deny Persons Adult, born of Parents after they had embraced the Christian Faith, should be baptized. We fairly demand of him some good Proof from Scripture for the Baptism of Infants of Christian Parents. We say those Texts mentioned, let them speak of *Jews*, or *Heathens*, or others, prove Faith, Repentance, Knowledge, and Understanding, requisite in all to be baptized: and when Mr. *Stokes* has given us Instances and good Proof from Scripture, that any Infants, even of Christian Parents, were ever baptized, we will contend no longer with him; but until that be done, we judge we have good Reason to dissent from his Opinion.

Mr. *Stokes* goes on, endeavouring to justify the Mode of Aspersion against Dr. *Gale*, who proves undeniably that Immersion is the only true and right way, and necessary to true Baptism, and that it cannot be right to have two ways so different from each other: and *Page* 11, 12 to 16. he spends in telling us the signification of the words *Βαπτίζω* and *Βαπτίζω*, bending his Forces to make them signify to *Sprinkle*, for we grant they may signify to *Wash*, tho not to *Sprinkle*.

Ans. To this I need say but a few words, That it appears from the Learned Criticks in the *Greek* Tongue, that those words properly signify to *Dip*, *Plunge* and *Immerse*, as Dyers and others do in washing of Clothes. Mr. *Stokes* cannot bring us an Instance in the New Testament, or from profane Authors, where these words are used other-ways than for Dipping: and tho they are sometimes translated to *Wash*, it is to be understood of such a washing of Hands,

Hands, Cups, Platters, or Vessels, &c. as includes covering them all over with Water, and cannot be understood of sprinkling a few drops of Water upon them, as Mr. Stokes does upon the Face of an Infant. And the Sense of the words is evidently explain'd by the constant Practice of the Ordinance by Christ and his Apostles all along after, and by the Usage and Custom of washing of Hands, &c. dipping them, and the thing so washed in the Water, covering them all over, or what is equivalent thereto. Nor will the Instance Mr. Stokes brings of *Naaman the Syrian*, 2 Kings 5. 10. or his Allusion to the Case of the blind Man, John 9. 7. relieve him : nor are his May-be's cogent Arguments against us ; for we are expressly told concerning *Naaman*, 2 Kings 5. 14. that he *dip'd himself in Jordan seven times* ; and the reading the words, ver. 12. plainly intimates he *bathe*d himself in the River *Jordan*. Such Allegations as these will never prove that Baptism was performed by Sprinkling, or that βαπτίζω and βαπτίζω signify to Sprinkle. I will only add what occurs at hand from *Leigh's Critica Sacra* on the words βαπτίζω and Βαπτισμός, tho he is pleading for Sprinkling too: he says thus ; ' The native and proper signification of it, (i. e. ' the word βαπτίζω) is to Dip into Water, or to Plunge under Water, Joh. 3. 22, 23. Mat. 3. 16. Acts 8. 38. Tanquam ad tingendum mergo, Calaub. Immergo, tingo, abluo, Bucan. Mergo & tingo, Bullinger. Proprie significat immergo, submergo, obruo aquâ, Zanchius. Videtur copiam, abundantiam perfectam, quandam perfusionem denotare, Aret. Βαπτισμός, Marc. 7. 18. Heb. 6. 2. & 9. 10. Si vocis notationem attendere velimus, vocabulum Baptismi mersionem significat in aquam, vel ipsum mergendi & abluendi actum. Ex ipsâ ergo vocis notatione & etymo apparet, quæ Baptismi administrandi consuetudo fuerit initio ; cum nos pro βαπτισμῶν βαπτισμὸν potius, hoc est, asperisionem nunc habeamus. Zepherus de Sacramentis.'

Pag. 18, 19. Mr. Stokes says thus. ' Our Mode does at least equally represent the End and Design of Baptism, and has none of the Inconveniences which attend Dipping, such as Fatigue and Temptation in the Minister ; Dressing and Undressing, Blushing, Confusion, Frights, and almost Suffocation in the Profelyte.'

Ans. The Mode of Baptism by Sprinkling does not nor can be supposed equally to represent the Ends of Baptism, as appears from Rom. 6. 3, 4, 5, 6, 9. where Baptism is undoubtedly refer'd to. There ought to be in Sacraments some

Analogy or Agreement between the Sign and Thing signify'd, as the Church of *England's* Catechism rightly observes, and as actually appears in breaking the Bread, and pouring out the Wine at the Lord's Table. But in Sprinkling there's no fit Representation of the things signified by Baptism, tho there's a bright Resemblance by Immersion. The Ends of the Ordinance are to set forth our Death unto Sin, our Burial, and our Rising again to a new Life: and again, the Ends of Baptism are to set forth the Death, Burial and Resurrection of Christ; all which are in a lively Figure set forth by Immersion, but not by the Mode of Asperision. Mr. *Stokes* indeed appears to be for easy ways in Religion; but his little Evasions of the Fatigue of Dressing and Undressing, are not sufficient for us to dispense with a positive Command of Jesus Christ, backed by his own Example, as in the present Case. And as for Blushing, Confusions, Frights and Suffocations, which Mr. *Stokes* mentions; they are words of trifling, and not of Argument. Besides, they are altogether untrue; for our performing the Ordinance, is with such Order and Decency as becomes the Sacredness and Solemnity thereof: so that there's no occasion for Mr. *Stokes's* undecent Reflections.

The chief Import of Mr. *Stokes's* second Letter is to prove Infants Baptism from the Practice of the Baptism of *Jewish* Infants and Profelytes. He tells us, pag. 31. ' That St. *John's* Baptism was borrow'd from the *Jewish* Ceremony, ' and that the *Jews* insisted on much the same Prerequisites ' from their Adult Profelytes, before they would baptize ' them: but they baptized Infants without such Prerequisites.'

Ansiv. It's strange a judicious Divine should be so positive and dogmatical in his Assertions, without giving us good Confirmation from Scripture. The Antipedobaptists are not satisfied, that St. *John's* Baptism was borrowed from the *Jewish* Ceremony; or that the *Jews* baptized either their Adult Profelytes, or any of their Infants. How Mr. *Stokes* does to know these Things so certainly, I can't understand, since we have nothing of them in God's Book; and it's plain from the *Jewish* Writers since, that there's as much to be said against these things as for them: but if the *Jews* baptized their Profelytes or any Infants, it doth not appear they had any Order from God so to do; nor does the Practice, tho ever so true, prove any thing that Infants are to be baptized now.

Mr.

Mr. Stokes had told us, pag. 5. as was instanced; ' That Christ has a great esteem for the Children of Believers.' And pag. 35. speaking of *Mat. 19. 14.* he says; ' Be the design of Parents what it will in bringing those Infants to Christ, our Lord's saying, on that occasion, *That of such is the Kingdom of Heaven*, does effectually prove what we aim at, viz. That the Infants of Professors are in the Covenant.'

Ans. God has undoubtedly a great esteem and regard for Infants, and we believe will save them all by Jesus Christ, both of Pagans and Christians, and that they are included in the Covenant of Grace, if dying before actual Sin. But that Circumcision was ordained to take away original Sin, we have no intimation in the Old Testament; and we have good reason to believe the Infants from *Adam to Abraham*, and Millions of Infants under the Dispensation of Circumcision, were saved by the Covenant of Grace, without the application of any external Sign. Indeed Mr. * *Russen*, and some other Pedobaptists are very uncharitable on this account, and wou'd infer, That there's no sound hopes of their Salvation without it, and charge us with savage Cruelty for denying them Baptism: But we are not much concern'd at these Accusations. And since we have under the Gospel Dispensation no direction, either to circumcise or to baptize Infants, and find them incapable to do any external Acts of Worship, in order to acquire Salvation; we question not from the forementioned words of our blessed Lord, but that God will bring them to his Kingdom of Glory, by his own immediate Act, through Jesus Christ. And to assert that God cannot save Infants without this Application of an external Rite, especially when he has no where appointed it; or that he will not bring them immediately to Glory now, as he did many in the time of Circumcision; or to suppose their Salvation dubious or hazardous without that which 'tis not in their power to acquire, and which they are incapable so much as to desire; is a manifest Reflection upon the Justice and Mercy, as well as the Power and Wisdom of an infinitely perfect Being. Besides, tho Infants are in the Covenant of Grace, that's no Argument they ought to be baptized without the exprefs Command of God; since, as we have proved in the foregoing Sheets, it was not Covenant Holiness, *i. e.*

* *Vid. Russen's Picture of the Anabaptists*, pag. 18, 19.

being in the Covenant of Grace, that was the ground of Circumcision, however fond some Men are of that late received Opinion.

In pag. 47. Mr. *Stokes* says; ‘ How happy was the Church (in the time of *Pelagius*) to have no Dissenters in the point of Infants Baptism! How much Heat had been avoided! — And how many Texts of Scripture had then escaped the Construction now put upon them! particularly 1 Cor. 7. 14.’

Answ. In the foregoing Sheets we think we have proved there were Dissenters at all times in the point of Infants Baptism (ever since it was received) from those Churches who received it; and how happy and peaceable might the Church of Christ have been, if this Error and many others had not been introduced into it, to cause so much undue Contention for Christ’s Faith, as it was once delivered to the Saints? And we believe after all Mr. *Stokes* has to say, that our Construction of 1 Cor. 7. 14. is true and genuine, and his Construction fond, foreign and untrue. It was not known, or the Text pretended for proof of Infants Baptism, till the time of the Reformation by *Luther*, *Zuinglius* and some others; nor did St. *Cyprian*, *Augustin*, or the Men of their times, baptize Infants upon any account of federal Holiness: and ’tis apparent that the Pedobaptists have wrested and squeezed the Scriptures to maintain Infants Baptism, as much as the Church of *Rome* and others have done to maintain their Errors and Mistakes in other Points.

Pag. 53, 54. Mr. *Stokes* concludes in giving his Thoughts of the original of Antipedobaptism. Whatever Mr. *Stokes*’s thoughts are of the original of Antipedobaptism, as he calls it, we are sure we have substantial Proof that Believers Baptism is of the most antient and divine Original. But we cannot find Infants Baptism of divine Original, or that it was known or heard of till 200 Years and more after Christ. Mr. *Stokes* thinks one principal thing among the rest which introduced Antipedobaptism, might be that which the Papists readily embrace, *i. e.* resting in *opere operato*, *i. e.* ascribing too much to the external Performance of Ordinances. To which I reply, that this cannot be true of the Antipedobaptists; it’s that which they disclaim as much as any Protestants whatever. But the contrary seems to be true; and resting in an *Opus operatum*, or the external Performance of the Ordinance, has been very probably one great Cause of the Origin of Pedobaptism, as seems to appear from the

Wri-

Writings of those who first introduced it, and were the first strenuous Assertors of it, as St. *Cyprian* and St. *Augustin*; as also from the Writings and Arguments of our modern Pedobaptists. And it seems that the Pedobaptists argue for, and expect the Remission of Sins by Baptism, in a kind of physical way, by the bare Act of the Sacrament, without Faith or Repentance, contrary to the *Novatians* of old, who denied Infants Baptism, for the washing away of original Sin. Therefore Mr. *Stokes* wrongfully suggests that we rest in the *Opus operatum*; but 'tis rather true of the Pedobaptists themselves, and that has been a Cause of the Introduction of Infants Baptism into the Church of God: by which 'tis certain, they have banish'd true Baptism out of their Churches, and have left only a shadow and an appearance of it, and not the thing it self, and thereby have raz'd and overturn'd, or at least grievously defaced the visible external Foundation, Frame, Beauty, and Order of the Christian Churches.

And one thing more I may observe, has been the cause of introducing Pedobaptism; which is, Mens mistake concerning the Nature and Constitution of the Gospel-Church; most Men plead for a National one, which is a mere *Babel*, a Confusion or Jumbling of the Church and the World together; whereas it is, and ought to be Congregational, *i. e.* made up of People separated and called from the World by Grace and Profession of Faith in Jesus Christ. I dare undertake to prove, that even the Jewish Church was not National in such a sense, and after such a manner, as our Pedobaptists plead the Churches of *England*, *Rome*, *Holland*, &c. to be. And would Men but consider the Nature of the Gospel-Church, and what account we have of it all along the New Testament, particularly *Acts* 2. 41, 42. they might easily see who are the Subjects of the Ordinances thereof, and what Graces and Qualifications are necessary for the Recipients of the Sacraments. And then probably we should not have had the trouble to contend against Infants Baptism, or Infants Communion, or Sponsors, or Crossings, Oil, &c. and many more Innovations of like nature. But a National Church, as some Men make it, consisting of Believers and their natural Seed as such, whether regenerate or unregenerate, is such an incoherent, inconsistent Thing, and so dissonant from the very Nature, Order, and Frame of the Gospel-Church; that there's no manner of Idea, Exemplar or Image of it, all over the New Testament.

As

As to what Mr. *Stokes* says further in his 3d Letter about the Practice of the Primitive Church, it has been over and over answered. And it appears from the nicest Enquiry that can be made, that Infants Baptism was not known in the World till the third Century ; and when it appeared, was at first opposed by *Tertullian*, and all along after by the *Pelagians* and the *Donatists*, the Opposers of the *Milevitan* Council, the *Waldenses* and their Successors. And as it's an Error of Mens devising, and not an Ordinance of Jesus Christ, it never had, nor I suppose ever will have, a quiet Being in the World. All which, I think, has been made appear in the preceding Treatise ; which may be a sufficient answer to Mr. *Stokes's* 3d Letter, and to the Historical part of Mr. *Wall's* Book of Infants Baptism.





A N

APPENDIX

To the foregoing

Treatise of Baptism :

BEING

A Short Reflection upon *Acts* 2. 47. occasionally delivered in a Sermon. Tending to shew what due Care and Consideration are to be used by Ministers in receiving Members into their Churches, and the ill Effect of receiving such as do not appear to be duly qualified for the Ordinance of *Baptism*.

Humbly offered to the Consideration and Censure of All, and especially the Ministers of the Baptized Churches.

By T. DAVYE.



APPENDIX

To the foregoing

Treatise of Baptism:



A short Treatise of Baptism, as
canonically delivered in a Sermon. Tending to
show what due Care and Consideration we
do owe to Ministers in receiving them as in-
to their Churches, and the ill Effect of re-
ceiving such as do not appear to be duly
qualified for the Ordinance of Baptism.

Thamly offered to the Council, and
the said Assembly the 14th of the said
Month.

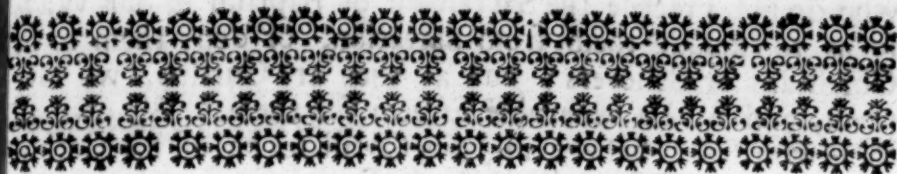


A

A



the
tifi
Ete
of
Co
pro
gio
one
De
as
tifi
an
Fo
im
E



A N

APPENDIX, &c.

ACTS II. 47.

*And the Lord added unto the Church daily such
as should be saved.*



THE Church of Christ is commonly distinguished into Visible and Invisible. The Invisible, which is likewise called the Catholick or Universal Church, is the whole Number of the Faithful, who are or shall be gathered into one Mystical Body under Christ, the only Head thereof, by the powerful internal Work of the Spirit, sanctified and united to Jesus Christ their Head, and Heirs of Eternal Life. The Visible Church of Christ is a Company of faithful Men and Women, divided into several distinct Congregations, repenting of Sin, believing in Jesus Christ, professing the fundamental Principles of the Christian Religion, leading a holy and godly Life, and incorporated into one Body or Society by Baptism. I add this last part of the Description, because there cannot be a right Gospel-Church, as to its visible Form and Constitution, without true Baptism: For Baptism, rightly perform'd, both as to the Subject and Manner, is essential to the regular, true, and visible Form or Constitution of a Church, and a Door or Entrance into the same. We own and acknowledge, with the Apostle, Eph. 4. 5. *One Lord, one Faith, one Baptism.* Yet are we
not

not so uncharitable as to unchurch our Protestant Brethren, who do not practise the Sacrament of Baptism in our Way, so as to exclude them from Salvation, or deny them to be Christians or Believers; but as they are Christ's, we love them, and have a venerable Esteem for them. We own all those who truly believe in Jesus Christ to be of his Catholick or Universal Church, and, in some respect, of the visible Church. We only deny them to be a Church right and true, as to its visible Form and Constitution, in the Sense before expressed.

There was by *Peter's* Sermon, contain'd in the preceding part of this Chapter, a wonderful Conversion of about 3000 Souls, added by the Grace of God to his Church. They repented, believed, and were made Members of this Visible Church, being orderly admitted and incorporated into it by Baptism. But the Phrase is emphatical and remarkable, *The Lord added*. They were not added only by Man, but real Converts, changed, regenerated, and renewed. Persons may be added or received by Men into this Spiritual Community, who are not so added by Jesus Christ. But the fairest outward Appearance by a visible Profession, will avail nothing, if they are not real *Branches of the true Vine*, the Lord Jesus Christ, *John* 15. 1, 2, 3. *Matt.* 3. 8, 9, 10. 'Tis a very comfortable Encouragement to all faithful Labourers in God's Vineyard, to see some Fruit of their Endeavours, by the Addition of true Converts to the Church of Christ. But for want of this, how do we sit down, after all our Labours, with that Complaint of the Prophet, *Isa.* 53. 1. *Who hath believed our Report, and to whom is the Arm of the Lord revealed?* The receiving Persons into the Church as Members of it, can be no great Comfort to Ministers, nor Blessing to themselves, unless they are real and true Members of Jesus Christ, by Implantation into him, and spiritual Union with him, as Members in a Body, Food to the Body, or a Superstructure to a Foundation, &c. as is shadowed out by Scripture-Resemblances. Upon which account, I would crave leave humbly to offer a few Thoughts and Considerations to my Brethren and Fellow-Labourers in the Gospel, whose Business it is chiefly to admit Persons into the Church upon their Profession of Faith. My Observation and Experience have induced me to believe, 'tis a Fault that some Persons are too hastily admitted and received, not being duly qualified and fit, as it might be wished; and some again too long delay'd.

†

There's

There's no Man, as far as I am able to know my own Heart, that more rejoices at the Conversion of a Sinner than my self, or is more glad to see a Soul come over to Jesus Christ. I wou'd not break the bruised Reed, or quench the smoking Flax: I would not, for a World, throw Water upon a Spark of Grace, or do any thing that might in the least discourage a Soul's coming over to Christ, or embracing his Truth. Nor do I expect, that as in Nature, so in Grace, Infants shou'd be grown Men: After the new Birth we are to *grow* in Grace, Knowledge, Faith, Love, &c. unto some Perfection in Christ our Head. All I am pleading for and desiring, is that we may labour to lay new Creatures into God's Church. If we can but discern what we call real Grace and Conversion, true Repentance and Faith, tho weak, in those who offer themselves for Church-Membership, they are not to be refused. But I have always thought 'tis a difficult Thing for a Minister to discern this: A sudden Offer to Baptism, or a Hearing in our Assembly for a short time before, will not ordinarily discover this great New-creature Change. Therefore I should judge a fit Time, Consideration, Warning, Examination, and Instruction, and the visible Appearance of a holy and good Conversation, necessary for so great a Work.

The Conversion of the 3000, mentioned in this Chapter, and that of some others in those Times, was instant and miraculous: But God's Workings now are not ordinarily so, but gradual. And we ought to take special Care that in this our civiliz'd Nation we do not take Civility for Sanctity, Baptism it self for Conversion and Regeneration, the Form of Godliness for the Power and Life of it, the Shadow for the Substance; which are as far wide as Light and Darkness, and differ as much as a Picture from the Man himself.

There is, I think, a Fault in some of our Brethren, in deferring Baptism sometimes too long. And it was certainly a Practice justly blameable in antient Times, particularly in the Days of *Constantine* the Great, that they deferred Baptism till they thought they should die, and neglected it till near their Death, so that indeed many died without it. This Omission arose from the ungrounded and false Supposition, That Sins, at least great Sins, were hardly, or not at all remitted after Baptism.

This Opinion does not much obtain in these Days: but many, who I would hope are sincere well-meaning Christians, defer their Baptism upon another wrong Principle. They

L

think

think it is not a Thing of such necessity as it really is : and hoping that they are real Believers in Christ, and Partakers of his Grace, and that they have the Root of the Matter in them, neglect this Ordinance of Christ many Years, nay, to the End of their Days ; omit to be made visible Members of his Church ; and thereby sin against Christ, whose positive Precept it is, and against the Light of their own Consciences too ; content themselves in the bare hearing of the Word ; and deprive themselves of the precious Ordinance of the Lord's Table, and much of the Comfort and Refreshment of some other Ordinances of the Church of Christ : nay, inasmuch as they put a manifest Contempt upon the known Laws of God, and positive Institutions of Christ, they endanger their precious and immortal Souls. It would be well if they would hearken to the grave Counsel of *St. James*, *Chap. I. 21* — 25.

Again, there's another great Fault of many who have enter'd themselves into a visible Church-state, according to the Order of the Gospel-Church, and submitted to the holy Institution of Baptism, That they live in a careless Neglect of the sacred Table of the Lord. They make trivial Pretences and Excuses of their Unfitness and Unworthiness of this holy Ordinance. It is, for the most part, nothing but a careless Negligence, which grows upon Men insensibly, and not an humble Fear and Sense of Unworthiness, from which these Excuses proceed : For Humility and godly Fear are real Signs of a fit and qualified Subject. Thus they go on, and cannot find themselves more fit or worthy this Month or Year than they were the last ; and thereby their Graces languish, their Comforts flee away, their Corruptions grow strong, and the Enemy gets advantage against them. I never yet saw any Good or Comfort come to such Souls by going on after this manner : And how indeed should it, when they keep not in God's Way ?

Many others are no less faulty, in that because their Sentiments are different from others in the Churches in some lesser Points of the Christian Religion, or because of some petty Differences or Disgusts they have taken at some Persons, or because they have been reproved for their Misdoings, they will not communicate with those Persons against whom they have taken Offence ; and so withdraw themselves disorderly from the Congregations to which they belong, and many times remain for a long Time ununit'd to any orderly Church or Congregation, go on in a loose disorderly manner,

not

not fixing or walking regularly in any Community of Christians. Hereby they lose much Comfort and Advantage to their Souls, walk contrary to the Rule and Order of the Gospel-Church, and sin against Christ. No Good, I say, ever comes of this; but often, as I have heard and seen of both sorts of Persons mentioned, they hereby bring upon themselves Decays of Grace, and miserable Complaints, Fears and Agonies of Conscience in their dying Hours. These Things are proper to be taken notice of by those who have Oversight and Care of Souls. And I thought it not altogether impertinent to lay them before professing Christians, that they might consider and amend their Neglects and Omissions of their Duty so greatly to be lamented, as they must answer the contrary before their Awful Judge at the last Day: That the one sort of Persons might consider it's dangerous to live in a wilful and continual Omission of a known Duty, in which their Consciences are enlighten'd and really satisfy'd; and that the other might consider what they have to do when they have initiated themselves into the Christian Church by Baptism, *viz.* That they should beautify their Profession by a holy Conversation in all Things, and continue to walk in the due Observation of all the Orders and Institutions of the Church of God, which is his House; I mean, to such Institutions as are made and ordained by Jesus Christ.

Some, again, as has been said, owning the Doctrine of Baptism, desire Admittance into the Church, while they are short of the main Work of Grace in their Souls, and also too deficient as to their Knowledge and Understanding of the other fundamental Points of the Christian Religion, necessary to be known and well understood. My chief Business at present is with these. And here I would,

- I. Offer a Caution to the Persons desiring Baptism.
- II. To the Ministers of Christ, receiving Members into the Church. And then,
- III. Shew, in some Instances, the ill Consequences and Tendency of receiving into the Church Persons not duly qualified; or, which is the same thing, in whom we cannot discern a real and sound Conversion.

I. As to the Persons who offer themselves to Baptism; 'Tis a great and dangerous Fault, that they don't thoroughly examine their spiritual State and Condition, and that they re-

main ignorant of the Nature and Work of Conversion and Regeneration. They have, it may be, changed their Opinion, and left the Congregation with which they walked, to go to another, and take that for a Change of Nature : In short, they take on them a Form of Godliness, and submit to Baptism, and partake of the Lord's Table, and all is done ; when, alas ! all this while Sin reigns, the Nature is unsanctified, and they are in their old Adamical State of Unregeneracy.

II. I am ready to think that some Ministers are here to blame, who should know and discern better, or stay till they have some well-grounded Hope or Proof of their real Conversion. If the Candidates for Baptism are yet in their old State, dark, ignorant, not yet anointed with spiritual *Eye-Salve*, as some of those, *Rev.* 3. 17, 18. no wonder they cannot see themselves and their State. They are not made spiritual, and therefore have not their spiritual *Senses exercised*, *Heb.* 5. 14. They see not, taste not, feel not, move not, so as to act aright in spiritual Things : But God's ministring Servants should know better, see better, understand better, taste and experience better. Therefore we are most to blame who do not take greater Care of such Souls, and teach, inform, and enlighten them better, and with Patience wait a due Time for an assured Proof, at least a well-grounded Hope of their real Conversion and Change : We are most to be blamed, if we do not wait and see the Fruits of their Faith and Repentance in a good Life ; if we do not satisfy our selves what they have felt under the Spirit's Convictions of Sin, and whether their Souls have been pierced by the Word, *Heb.* 4. 12. comforted under it, burden'd with the Sense of Sin, and crying out to Christ for that Ease and Rest which he alone can give, *Matt.* 11. 28. *Acts* 16. 30. what Tastes they had of the Love of God, what Manifestations of his Grace, what Desires after Christ, what Communion with him ; in a word, whether they have had, in some little measure, such Tastes and Experiences as are recorded in the following Scriptures, *Rom.* 5. 5. *1 Pet.* 2. 3. *Psal.* 66. 16. and 242. 1. and 63. 1. These, and such like Things, we should endeavour after, and labour to see in them.

III. I shall now consider and lay open the ill Tendency and dangerous Consequences of admitting Members too hastily into God's Church ; by which means there is in many Professors nothing to be found but the Shadow and Form of Godliness, without the Substance and Thing it self, a Body or Carcass without the Soul, Spirit, and Life thereof.

I. Here

1. Here is a fatal Error indulged : the Souls of such as are receiv'd into the Church before they have experienc'd a real Renovation, are in the utmost danger of remaining in a natural State. They sit down and take their rest in this new Form * which they have put on, and in the Work which they have now done ; their Souls are under the spiritual Delusion of Satan their old Enemy. Thus they plod and go on to their dying Day, in the new way which they have entered ; they *turn like the Door upon the Hinges*, and make no manner of progress towards Heaven : when † Dangers arise, when the Sun of *Persecution* burns, or the *Winds blow*, they are offended, and will walk no more with Christ's People. In a word, not being stably rooted and founded in and upon Jesus Christ, they do this and that to-day, and repent of it to-morrow : they *have only a Name to live*, yet are spiritually dead, Rev. 3. 1. Their Souls are split upon this dangerous mistake of their spiritual State ; their Building is on the *Sand*, instead of the *Rock* ; they are a little convicted under a Sermon, awakened, and stirred up by an afflicting Providence, such as the Death of a Friend, Sickness or Loss ; this puts them upon Duty, and thereupon immediately they come into the Church of God ; and when this is done, all their Heat and Zeal is quickly over, and they are Christians just as they were before. Yet it must be acknowledged, that when God brings home Souls to himself, he makes use of many such afflicting Providences in conjunction with his Spirit to do the Work. All that I wou'd propose, is only to wait and see the Fruit of these Things, in a happy Change and Conversion, and in the leading of a new and spiritual Life : for want of which Issue, their Souls are, I say, under delusion, and in danger to miscarry for ever.

2. By this, Ministers are preposterous in their Work, and often forced to begin at the wrong end. We shou'd speak to Church-Members, not as to Persons unconverted ; but as to new Creatures in Christ Jesus, Eph. 2. 10. which, God knows, we can but seldom do. Some good and learned Expositors of Scripture, conclude that the Temple was a typical Emblem of this our Gospel-work, when *Solomon* builded that glorious House, 1 Kin. 6. 7. *The House, when it was in Building, was built of Stone, made ready before it was brought thither ; so that there was neither Hammer, nor Axe, nor any*

* Mat. 25. 1, 2, 3. † Mat. 13. 21. and 7. 27.

Tool of Iron heard in the House, while it was in building. The Timber and Stone was all hewed, squared, and made ready; and there was nothing to do but to put it together, without any noise of Axe or Hammer: whereby we are instructed that Christ's spiritual House is to be made up of Materials squared, hewed, fitted and made ready to be laid in, without any Noise. But alas! we in our Work among Members of our Churches, are often like the Smiths, beating upon the Anvil, labouring to forge, frame and beat out the new Creature-work upon them, shewing its Nature and Necessity, when the Work should be done before, and we should be speaking Counsel or Comfort, building up or polishing the new Creature in them; for which there is no room, where we cannot discern Christ really formed. But the mention of this leads to another Consequence.

3. Here is a Church made up mostly of formal Christians, and ignorant Professors only, an inconsistent, incoherent Thing, a Contradiction in Nature, *viz.* a spiritual living House, made up of dead lifeless Materials; a Superstructure pretended to be built upon Jesus Christ as the Foundation, and yet no spiritual Cement, nothing that truly knits or binds the several Parts of it either to Christ or to each other. And so this seemingly glorious Fabrick miserably falls into Ruin and Desolation; seeming Graces wither, Love cools and languishes, Faith decays, Hope dies, and Profession itself vanishes and disappears. If Tryal or Persecution comes, formal Christians return from whence they came; all their fine Appearance dwindles into nothing. All Church Members ought to be, according the Apostle's Expression, *1 Pet. 2. 5. As lively Stones, built up a spiritual House.* Dead and lifeless Stones can never make up a spiritual Building.

4. Another ill Consequence of admitting such as do not afford a hopeful Appearance of true Grace, is that hereby many in our Churches are but a little degree, (or nothing truly) better than the World. The civil, or morally honest Man, equals, if not excels the formal Professor; is more true, just and faithful than he. Nay, a sober Heathen, a *Socrates*, a *Plato*, a *Seneca*, is as conscientious, temperate, patient, righteous, as he. There must be a great defect in the Morals of a Professor of Christianity, where there is not a right Ground-work of Grace. And such Mens Religion consists most in Talk, but not in Experience. Hence our Conversation in the World is ordinarily so much like the World; we do little or nothing *more than others*, *Mat. 5.*

20, 47. Our Example is not so bright and shining as it ought, and as it wou'd be, if what we call Grace was really in us. The best and most Holy among the People of God, 'tis true, come infinitely short of what they shou'd do : and our manifold Slips and Falls (with inward Shame and deep Humility we may acknowledge it) make us very much unlike our selves as Christians. But, were our Churches generally made up of Persons truly gracious and renewed, they wou'd in their Conversation be more exemplary ; they wou'd be Patterns of Patience, Humility, Honesty, Sobriety, Heavenly-mindedness, and Self-denial ; whereas we are too much like the World, little differing but in Profession ; as Earthly-minded, Impatient, Proud, gratifying the Flesh, Light, Vain and Unfavoury as others ; for *the Fig-tree cannot bear Olive-berries, or the Vine Figs*, see *Jam. 3. 10, 11, 12.* We ought therefore to take abundance of Care that those we admit, be of a sober, righteous and godly Conversation, which is the Evidence of a gracious Change.

5. Here is matter of Complaint to the real converted Christians, who are true Members of Christ and his Church ; they cannot with such hold and enjoy Communion. As there is Communion between every Member of Christ, and Christ himself ; so likewise among Christians themselves, *1 Cor. 10. 16.* There is a comfortable and joyful Communion in Prayers, Conversation, Experiences, telling one another what God has done for their Souls ; as *Psal. 66. 16. If we walk in the Light, we have Fellowship one with another, 1 Joh. 1. 7.* But here alas ! we cannot meet with one among many of us, that we can pray with, or who can pray with us. Are we at home in the Family ? They cannot do it. Are they upon occasion in God's House, where this Duty should be perform'd by a variety of Persons, upon Humiliation Days, or the like ? Why, they cannot be brought to it. Do they walk or sit together with us in Company ? There's no savory or heavenly Converse ; all dead, lifeless, spiritless Earth. In a word, without great Care in the admission of Members, we go the ready way to be a Body made up of such, among whom there cannot be this spiritual Fellowship. And where any thing of this nature comes to pass, it is a just Cause of Complaint to a truly sanctify'd Member of the Church of Christ.

6. And lastly, Here is matter of mournful Complaint to the labouring Ministers of Jesus Christ : and this burden they do in a great measure bring upon themselves by want of

due Care and Circumspection. Persons in the Churches grow not ; they are heartless, lifeless and spiritless : they seldom come to Ordinances ; and when they do come, they are dead, and do all Duties as if they did them not. We look on them, and see that they pray, eat, hear, as if they did it not. Why, how should it be otherwise ? How should a dead Plant grow, a dead Tree bear Fruit, a dead Man spiritually eat, move, or breathe ? In a word, the main Thing is wanting ; a spiritual Life, Nature, and Principle, whereby they shou'd perform these vital and spiritual Operations. We sit down and mourn within our selves to see that it is really so : and the true Reason is, they are not right in the first beginning.

But here I meet with an Objection very plausible, *viz.* that we cannot justly refuse a Person when he comes and says he believes, and desires Baptism, if we have nothing really evil to charge against him ; that the Apostles readily received all upon such Profession : and moreover, that such Persons may, if denied, be thereupon angry and disgusted, and come no more at our Assemblies.

Before I give a direct Answer to this Objection, I shall take notice of an Expression which I often remember with Sorrow, as an unsavory Speech which once dropt from the Mouth of a Brother speaking of this matter : ' Take them in, said he, ' upon such their Profession ; there's a Back-Door to put ' them out : ' meaning, that they might be excluded, if they shou'd afterwards deserve it. This is indeed the ready way to cut out business for a Minister, and furnish him with the unpleasant work of Excommunication. It may for the present increase our Number, but not our Comfort. But with regard to the Objection ;

There is no doubt that the Apostles did receive Persons into the Churches immediately upon their Profession. But then, as has been already intimated, true and real Conversions were commonly more instant and miraculously wrought, than now. Besides, they had greater measures of the Spirit, to discern and know Men and Things, Changes and Conversions, than we can pretend to ; as is clear from *Acts* 5. 2. and other places. We live in a Nation where the greatest number profess the Christian Religion, and look upon themselves as Christians : and very many, as we have already seen, when they find reason to change their Opinions, are ready to conclude that then for certain their Nature is changed, and they are really converted and renewed. Wherefore,

I judge it very expedient, according to *John's Example*, *Mat. 3. 7, 8, 9.* to wait for Fruits of Faith and Repentance, lest we deceive our selves and others. And if we may give credit to Ecclesiastical History, for the first three Centuries after Christ, we shall find they trained up their Catechumens or Candidates of Baptism for some considerable time before they baptiz'd them. They exhorted, taught, and instructed them, they grounded and settled them well in the Principles of the Christian Religion; and then baptiz'd them, according to the Commission, *Teach or make Disciples, and then Baptize*; and afterwards further *Teach them*, and build them up in their most Holy Faith, and in the practical Duties of Religion, *Mat. 28. 19, 20.*

As to Persons being disgusted or angry at being put off for a time, I never thought it of any weight; for such a Spirit argues little or no Grace or Change of Nature. Humble Grace will wait at your Church-doors with Tears, and fervent instant Desires of partaking with you of the same Fellowship. See that instance, which, in my Judgment, is not altogether foreign to our present Case, *Mat. 15. 24, 27.* But if such Persons chafe and are angry, and so go from you, 'tis to me a very concluding Argument that they are not as yet very fit to be Members of the Community of Christ's Church. To prevent which danger, I rather humbly advise the Overseers of Christ's Flock, tenderly to regard such, often to converse with them, to tell them meekly the Reasons of Delay, the Weight of the Work, the Danger of not being meet Subjects, to cherish their appearing Graces, to desire them to be open and free in communicating their Doubts, to endeavour to resolve them, to be ready chearfully to help them in every Difficulty, informing their Judgments in every necessary Truth. This I take to be the best, the most likely and rational way of making a good beginning, and consequently of causing Christians to grow. A Foundation well laid, is the most likely to make a stable and firm Building.

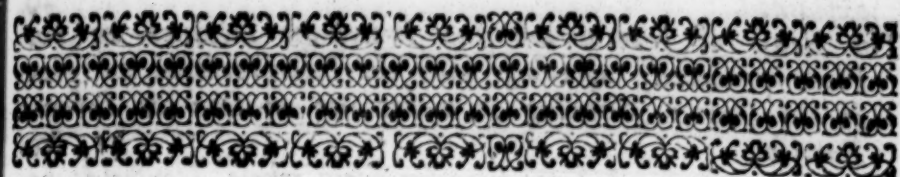
But after all that I have said, it cannot be expected to gather Churches wholly and intirely made up of such Subjects as I am now speaking of, and earnestly wishing for; since we cannot always, even after the greatest Care, fully know and discern who are truly converted, and who are not. There will be *Tares and Chaff among the pure Wheat*, *Mat. 13. 24—29. and ver. 37, 38.* Yet I think we should do all we can towards the gathering such Churches as I am
speak-

speaking of ; and every Minister of Jesus Christ shou'd labour after it. We shou'd every one in our respective places endeavour what we can to promote it. Herein we shall bring Honour to God, Good to the Souls of our Brethren, and Comfort to our selves, *and all the Flock of God, over which the Holy Ghost hath made us Overseers.* I humbly commit these things to the Consideration and Censure of all judicious Christians, and especially of my Fellow-Labourers in the Gospel : And I pray God Almighty to give us all more Understanding in all spiritual Things. *Amen.*

1 AU59



THE



T H E C O N T E N T S.

C H A P. I.

	<i>THE Introduction.</i> <i>The Argument for Infants Baptism from the Cove-</i> <i>nant of Circumcision, Gen. 17. examined.</i> <i>The Argument for Infants Baptism from the Com-</i> <i>mission of Christ, Mat. 28. 19. examined: Shew-</i> <i>ing 'tis as much against Infants Baptism, as can be desired.</i> <i>The Text, Acts 2. 39. examined; shewing it makes nothing for</i> <i>Infants Baptism.</i>	Page 1 10 26 29
---	---	--------------------------

C H A P. II.

<i>The Argument for Infants Baptism from the Baptism of Jewish</i> <i>Infants and Profelytes considered.</i> <i>Shewing that it cannot be proved there was any such Baptism</i> <i>among the Jews.</i> <i>And that if there was, it cannot be proved it was of divine</i> <i>Original, but an Invention of their own, and so the Argu-</i> <i>ment does not affect us.</i> <i>The Text, Mat. 19. 14. brought for Infants Baptism consider-</i> <i>ed: Shewing it proves nothing of Infants Baptism; but is fully</i> <i>against it, and proves the contrary, as fully as a Negative</i> <i>can be proved.</i> <i>That the Place cannot be expounded of Infants Baptism, ac-</i> <i>knowledgeed by several Learned Pedo-Baptists themselves;</i> <i>and particularly Dr. Taylor, Dr. Hammond, and the Con-</i> <i>tinuers of Pool's Annotations.</i>	31 32, &c. 36 37 38 The
---	--

- The Text, 1 Cor. 7. 14. of Federal Holiness considered, and explained.* 39
- The Sense of several eminent Protestant Divines on the Place produced, agreeing with the Interpretation we give of the same: Shewing it makes not an Iota for Infants Baptism.* 41, &c.
- The Argument for Infants Baptism from whole Households being baptized, answered.* 44
- The Objection answered, That Infants Baptism is not forbidden in Scripture.* 45
- True Baptism necessary to Church-Communion, or essentially necessary to the right Constitution of a Gospel-Church.* 47

C H A P. III.

- Shewing, That the Churches mentioned in the New Testament, as far as we have an Account, were composed or made up of Members making Profession of their Faith in Christ, and testifying Repentance of their Sins.* 49
- No mention of Infants Baptism from any Author of Credit till the Time of Tertullian, in the third Century, when it began to creep in; and then he manifestly opposed it.* 52
- All the Writers before, that are reputed genuine, say nothing of it.* 52, 53, 54
- About 250 Years after Christ, St. Cyprian held it, and the Lord's Supper, absolutely necessary to Infants Salvation, and gave both Sacraments to them.* 57
- The Novatians dissented from St. Cyprian.* 58
- No Instance can be given that they baptized Infants, or gave the Lord's Supper to them, or had any Gossips, Oil, Chrism, or Crossings in Baptism.* 59
- The Concession of several Learned Men, who acknowledge that none but Adult Persons were baptized in the first Ages.* 60 — 63

C H A P. IV.

- Shews, That though Infants Baptism began to be practised in the third Century by some, viz. St. Cyprian, who upon a Mistake of John 3. 3. and 6. 53. gave both Sacraments to Infants; yet the Council of Neocæsarea, held about the Year 416. mentions only such to be baptized as desired it.* 64

The Comment of Zonaras and Balsamon, two Learned Writers, thereupon. 64, 65

Though it began to be generally practised in the fourth and fifth Centuries, and so forwards; it was all along opposed. 65

Some opposed it in the fourth and fifth Centuries; as the Pelagians, and the Donatists, as appears from St. Augustin's Writings at large. 66 — 69

And from the great Council of Milevis, summoned thereupon, who established Infants Baptism, and cursed those who opposed it. 71

Infants Baptism opposed in the sixth Century, as appears by the Councils of Gerunda and Bracara in Spain. 75, 76

CHAP. V.

Infants Baptism not practised by some of the antient Britons, about the Year 605. Very credible that the Britons opposed St. Augustin the Monk about this Practice; and several others here in England. 77, &c.

Hincmarus, Bishop of Laudun in France, opposed Infants Baptism in the ninth Century. 81

The Decrees made by Charles the Great, in the eighth Century, were against those who denied Infants Baptism. 82

CHAP. VI.

Of the Waldenses. 83

Tho some say their Original was about 1100, yet it appears they arose many Ages before, and not known by that Name. 84

Called in the 10th, 11th, and 12th Centuries by divers Names, from the Places where they lived, and inhabited, and from several of their leading Men. 83

That several of them in the 11th and 12th Centuries held and maintained Believers Baptism only, and opposed Infants Baptism. Proved by a great number of undeniable Testimonies of many of the Roman Church, who wrote against them. 85

And the Confession of Mr. Wall, a late learned Protestant Writer concerning Infants Baptism. 89, 91, 93

Good Reason from several Testimonies produced, to believe that many of the People called Lollards, in the 13th and 14th Centuries, denied and opposed Infants Baptism, and practised and allowed of that of Believers only. 96 — 99
Sum of the Argument from History. 99 — 102

C H A P. VII.

Shews the Manner of Administration of the Ordinance of Baptism in the New Testament by John the Baptist, Christ himself, and his Apostles. 103

Proved it was not by Sprinkling, but by Dipping or Immersion;

1. *By the Analogy or Agreement that ought to be between the Sign and the Thing signified in a Sacrament.* 104

2. *By the proper Signification of the Word βαπτίζω.* 106

3. *From the Example of John Baptist, Christ himself, and the Apostles.* 108

4. *From primitive Antiquity in the Case.* 110

Whereby it is plain and evident that if Immersion or Dipping be the right way, then Sprinkling is the wrong; for there cannot be two different Ways, and both right; nor can Sprinkling be Baptizing. 117

C H A P. VIII.

Contains a Recapitulation, or Summary Rehearsal, of the Whole. 119

1 AU 59

F I N I S.





ERRATA.

PAGE 41. Line 38. read, *Else were your Children unclean.* The Interpretation of the Septuagint speaks after this manner: It calls those Things ἀκαθάρτα, *unclean*, which are forbidden.



RECEIVED

AT A

THE

1 AU 59

RECEIVED

